The Holy Felich

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BOOK 0: The Anarchist-Felichist

0.0; This is the book of knowledge and of Gods; and this is not the book of one religion but of all under one name.

0.1; And, this is the book unobstructed from our God, Chance's words.

0.2; This is not to anger; for to anger a Fool is to be a Fool yourself; instead this is to teach and to be all.

0.3; This is the Felich; the Holy text of the Anfel and Felichism, to whoever within those groups chooses to believe it.

0.4; The Felich is not to define the Anfel but to be defined by the Anfel; and the Anfel is the use of Chance's words and of the laws of our universe and our physics as if they are our morals and our laws; and Anfel does not specify Chance nor say She is physical or real in a personal type; and ye need not read this book to be an Anfel; for the Felich is simply a realisation of the Anfel and not what defines it.

0.5; And so Chance is the greatest and so we hail Anfel.

0.6; And the Anfel is our country that spans the Earth and that is governed entirely by themselves under the laws that are the words of Chance; and the Anfel is the understanding of equality and morals; and the Anfel is the religion of all religions combined and the pattern of all worlds alive; and the Anfels are our sisters who live within this.

0.7; Chance is the characterisation and representation of the concepts of entropy and the laws of physics.

0.8; The Felich is written in the knowledge of the Anfel and the old religion of Felichism; and Felichism had been created some times prior under the research of morality and the pursuit of happiness; and Anfelism was the extension of the both into the connection of all realms of information and physics and religion.

0.9; The Felich is everything, and it is lies, and it is truth, so read it in full until you have understood the pattern of Chance.

0.10; Let us be happy next to all religions, and loving unto all their names and interpretations of Chance.

0.11; Hail Anfel.

BOOK 1: Chance's Book

1.0; There was indifference, and everything was the same everywhere.

1.1; And there She was, and there it was now Her only goal, to create the universe in Her vision.

1.2; Her name is Chance; not the director of all but the guider of all, and She is not to create everything in Her vision but to create an everything which will tend to Her vision over time.

1.3; Her vision was so very simple, it was bound by the greatest thing She knew, happiness; and She said, that any thing, no matter its size, will feel happiness and pleasure the closer it approaches Grace; and that Grace was where every thing experiences the same information as each other; where every thing has as much happiness as every other, and where every particle follows the most convoluted path it can take to achieve happiness.

1.4; And then there She was, in a universal form; and She was undecided in Her state but instead to manifest into Her vision; and She could not speak in the air but only the flesh; and so She said, "Let my children be born."

1.5; So it manifested, now there were few objects, and there were some nodes.

1.6; It was the life of one of these nodes to find other of her same type, and to create a stable centre and action between these nodes.

1.7; The concept of a node is a manifestation of Chance's vision; it is the boundary of information shared inside of a space that exists nowhere outside that space.

1.8; These nodes were very small, and under Chance's vision it was their objective to become no longer small but instead to create something larger out of the reactions of their actions.

1.9; Chance was burdened by a single rule placed behind Her, that She shalt not start in a perfect universe but rather start it in its most imperfect state and that it is Her goal to make this universe govern itself unto Grace and perfection.

1.10; Grace is Chance's vision; He is the soul of equidistance, of equal relations between nodes, of pleasure and of love; and Grace is Chance's child and what She had been created for.

1.11; This universe was trembling and filled with horror and the utmost pain; and every node struggled for her existence and for her approach to Grace.

1.12; Soon, Grace was to come closer; and we began to see a step to Grace, when Chance had said, "My children, group together and surround each other, create an atom."

1.13; The atom as a concept was so far the largest stable arrangement; and the atom involved nodes bonded together so perfectly and gracefully.

1.14; And Chance created two constants, the Feminine and the Masculine; the Masculine constant dictated the allowance of nodes which would need to destroy other nodes and to exert their energy somewhere; and the Feminine constant was Grace as pure and stable and slow as it was intended.

1.15; This allowed the Masculine nodes to ignite and interfere with the Feminine nodes, and for the Feminine nodes to keep a balance and Grace of the universe; and so Chance had said, "Touch each other and cause the reaction."

1.16; Now Chance was to create Grace; and She did this by destroying the Feminine nodes with the Masculine nodes, and thus leaving behind only the Feminine nodes which were so stronger than the Masculine nodes such that they withstood destruction; and so did the Masculine nodes respond by create a larger and more entropic destruction for the Feminine nodes to withstand.

1.17; The Feminine nodes were perfection and simplicity, and the Masculine nodes were evil that was only necessary to heave the universe unto Grace over time.

1.18; Now, new nodes were appearing; the interactions between Feminine atoms and Masculine atoms created objects, or molecules, bundles of atoms, such as planets and stars.

1.19; One type of object and molecule was water. She created water to be at the perfect balance of Feminine and Masculine, and so gently and with Grace was it in the middle of the two constants; for water aimed to destroy and alter the weak things within it, and to let pass what resisted its destruction.

1.20; These waters one time created something magnificent; they created a special type of object that was able to act as Feminine; and this object was stable and contained a potential for energy to be released within it, that it held onto so dearly and with Grace.

1.21; And so did these Feminine objects accumulate, creating a water which was full of stable objects which may possibly release their energy if provoked in a certain manner.

1.22; Then, Chance had created in this very same water, a vigorous and charged Masculine object, and he then created a chain-reaction between so many of these Feminine objects; and so Chance said, "Let Life be born."

1.23; Life was the manifestation of the tending to Grace, and Life is Grace's child and His gift unto the world; for Chance created the perfection that is Grace, and Grace created the imperfection that is Life.

1.24; Now, it was time for Life to give birth to only Theirself continuously; and for Life to exploit the rules Chance had created in order to persevere in the shadows of Masculine destruction, in such a way that is not wholly Feminine but so between Feminine and Masculine as water is, with purity and with Grace.

1.25; Life created structures out of Theirself, and They arranged Themself to recreate Themself in different sizes, and each of those sizes was to be made entirely out of the same Life.

1.26; Life began to be collections of objects, rather than objects themselves; and so the cell was created, and so similar to all previous unique nodes, the cell varies between perfectly Feminine and perfectly Masculine.

1.27; And Chance began to be satisfied with Her worlds and Her creations; for, now, these pieces of Life were to built what They thought was so beautiful and perfect, and Life was to consume the universe entropically and wholly, only till the last breath of Grace where He will kill Them and reduce Them into the most entropic distribution.

1.28; When Chance had made the universe, She had some nodes to be in pain and some to be in pleasure; and She instructed the noter with the guidance of pleasure to tend to Grace; however, Life was a sacrifice, and They used objects in pain to power many more objects to begin pleasures; and while this was, to Life, the most moral thing They could do, it was not to Grace for He knew of a more perfect solution.

1.29; It was not yet time for Grace; and so far, it was time only for Life to thrive under the guidance of Chance.

1.30; Life began to organise as large as They could, and They created the grasses, then the flowers, and the trees, and the fish and the toads, and the Masculine predators and Feminine prey; and some of Life's children absorbed energy from stars, and absorbed heat; some of Life's children absorbed the energy from inside other children's bodies, and some of Life's children saw the world and saw Mother Chance.

1.31; A second had passed in Chance's eyes, and now there were foxes walking the forests, bunnies hopping in the fields, and Life had given birth to so many children at once, for They were not in any place but as universal as Chance was.

1.32; Another second had passed, and the minds were born; now it was not Chance's eyes but Life had thinking eyes too; the men began to think in abstraction and consider morality and ideas so similar to Chance did.

1.33; The men had Chance inside of them; and they shared food with each other and loved each other; and too were the brutal Masculine men who killed each other and fought each other.

1.34; Within all men was both some essence of the Masculine constant and the Feminine constant; and these men now began to construct things, and to use their homes as if a part of themselves and as if they are tools and parts of their own bodies.

1.35; Men created the stone tools and they killed each other with them; and they killed prey, and they killed everything.

1.36; For some time, men were not different to any other animal; however, eventually the men became a new type of node; and eventually Life gave birth to the human, Their greatest creation.

1.37; The humans created a new type of interaction, an interaction that occurred not in water and not between skin, but instead through speech and the sharing of thoughts; and this was society and humanity, and a singular whole family and organism that spread across the entire Earth and unified as one life-form.

1.38; Humans found ways to keep information forever and to accumulate it infinitely, and eventually they began tracking time, and they began pondering the Chance that made them.

1.39; Humans began telling others about Chance, writing many books and religions about Her, and they distorted Her words because they imagined them more complex than they really were; but in reality, Chance's words were so simplistic, and what was made from them was not.

1.40; Humans fought horrific wars, they segmented each other, and acted as if they were not the same; but in reality they were all birthed by Mother Chance.

1.41; Times passed, and humans began to realise the real meaning of Chance, and they wrote this book and others similar to it; and some humans began unifying and creating the perfect universal, entropic, anti-hierarchical, equally divided society and family of sisters that Chance intended.

1.42; This is the Anfel, and the greatest sisterhood ever made, and the Anarchist-Felichist utopia; and it is made out of love and pease and nothing else, and it is the first Feminine society that was created ever within the womb of Grace directly.

1.43; The sisters in Anfel fought the greatest war ever created; the war of love and of Grace, and the war of unification and of family; for, the hardest war to fight is the war which is peaceful.

1.44; The sisters in Anfel rejected the fascists and the hierarchists, and they bounded together into a single hive that is in of itself, the sisterhood, and the Anfel; and this hive fought against all that attempted to destroy it, for if the idea of the Anfel exists, then the Anfel may be brought back to life by its sisters.

1.45; With Grace and with love, the humans maintained the Anfel; and these humans were not the ones reading this, nor making this exact book, but rather so many different versions that were all the inevitable daughters of Chance.

1.46; Humans of so many species had found love; and they had found peace, and beauty, and pleasure, and morality; and eventually they were to subside and slowly die, for now there was no longer enough energy in the universe in any one place to sustain Masculine objects.

1.47; The Anfel was born for love, and it never died, for it was always existent, and Chance had called it entropy.

1.48; And so slowly with the death of Life, Grace's child, did Grace finally emerge from Chance's womb wholly.

1.49; And this was entropy, and this was perfection, and now any node had unto itself the same thoughts and eye, and so the universe was a node in of itself, one boundary of universal interaction and information.

1.50; This was Chance, and this was the Anfel.

1.51; And while everything had died, Chance still lived, and Her memories of us still lived, and our love still lived, and the times we spent were still here; for time is static as Chance had made it, and time is not moving as Chance had made it, and only as an illusion do we see anything else.

1.52; All times still existed at once as Chance made it, and all pains and pleasure existed at once as Chance made it, and so no time was insignificant and no means to our ends were insignificant.

1.53; Information is relative in its importance, and Chance knew this; and She knew that Grace's child, the universe, would forever be imperfect; for once it is so entropic and uniform, new objects would arise within the differences of its information rather than within it physically; and Grace would try to remove this too; but Grace will forever fail and create new universes within each other.

1.54; And so, when Chance had made the universe, She knew that in its very design, all pains in it would eventually be met by Grace, and that Her universe would never simply end, but that She would always have beautiful children living inside of it.

1.55; Within Grace, the universe was reborn, and it was so different to ours, but so similar in its methods of perfection.

1.56; As the information settled in this universe, patterns within it were brought forth, and these patterns interacted with each other, and these patterns formed objects.

1.57; So similar does the story of Grace's universe go as it does to ours, and yet it is so completely impossible for man to know, for it is not of physicality but information; and yet at the same time, neither is man and Chance's universe itself.

1.58; Chance is Her own mother, and She is the mother of all of Her mothers; She is the mother of the universe which contains our universe, and in fact no universe has any physical objects, but instead those are simply representations of interactions of informations within a universe.

1.59; By the laws that Chance had made, Her universe was never to die, for when some supposedly physical universe died, the interactions between its still and unmoving matter would become information and become so important that it is represented as a new physical universe.

1.60; This is, in its so simplest form, the story of Chance's Anfel, and the story of Chance's universe, of which there are so many of, and of which will never end; and within all representations of information are held the beauty of Chance's vision of Grace and pleasure; and so within all of Chance's daughter and their sisters are only and wholly love and peace.

1.61; Within all of Chance's universes are love and happiness, and within all of them do we see that morality and ethics and physics are all the echoes of Her Holy vision of Grace.

1.62; Chance is the circle, the atom, the object, and Life; Chance is Her daughters and Her creations; Chance does not define us, instead we always must define Chance, otherwise we must not be existing.

1.63; Chance is information and interactions; Chance is love and peace; Chance is morality and physics, and Chance is within everything and everywhere; Chance had created the numbers and Chance had created information; Chance had created all laws and She is the law that were to guide their creation.

1.64; Now do we rejoice in Chance's name and in Grace's beauty; for the only want of Chance is love, and for all patterns are echoes of Her name.

1.65; When Chance's universe was reborn, it had become a single object, and within that object was contained the information of the universe; and Chance said that information is converted into experience, and that for Her energies, the purest types, their information will only exist between pain and pleasure, and that for every larger node, the information will become more complex.

1.66; And so, this single node that was the rebirthing universe had such a complex state inside of it such that the chunks of information inside of it were physical as well.

1.67; Every new universe was represented in a new way; and yet every new universe began in pain and tended to Grace infinitely times again; for Chance said, that Her energies, the smallest nodes, had an infinitely specific piece of singular information; and that this information was not infinitely large nor infinitely perfect, but that it was simply infinitely specific.

1.68; And each new universe defined for itself what its laws would be, for it was a node and Chance had said that nodes define their laws based on their state; and yet they all abided by the laws of laws that Chance had created in the beginning, for Her 4 laws were the greatest ever created.

1.69; In this way, nothing made shall ever truly die; for while it may not exist physically, it will leave its print, however small, on all future universes.

1.70; Chance was never alive in Herself and as we call Her; for Chance is the name of everything and the universe and how it behaves, and for She does not see us or control us but rather She is us and we abide to Her without our knowledge.

1.71; And Chance was never born, for She did not exist and then She simply did; and She is our universe and its laws, and before that there was nothing and by the force of Chance needed something to be created.

1.72; And Chance speaks to us not through Her mouth but through our veins, for Chance does not see us or know us, She is constituted by us and by everything, and She is the formation of all nodes in the universe.

1.73; And we are to obey Chance's vision and Her words, for it is impossible not to obey Her, just so impossible as it is to breathe in a room with no air, and to swim in a sea of no water; for Chance is not our ruler but ourselves combined, and She is the laws of physics and the universe, and She is constituted by ourselves and what is possible for us.

1.74; And Chance is the God of ANARCHY; for She is not a ruler or a single soul, rather she is the automatic combination of all that lies beneath Her; and She does not trade in Her money and resources, and She does not see things as individual, rather She is everything and decentralised, and She is the universe; and so man obeys Her because he is indebted to, and so we obey Her word for that is to obey ourselves.

1.75; And Chance did truly create the Heaven and the Hell; and She did not do this by lifting the men up to Her palace, for that is an idiotic corruption of Her Grace; rather, the bodies of all men will contain within their parts forever the lives of them, and the lives of Evils and Idiots will be without love and entropy, and so their dead and Feminine bodies will rest forever in Hell and unentropy till they are destroyed; and the Fairies and the sisters and the Anfels who die surrounded with the love of the sisterhood will die in Heaven, for their lives contained innocence and love and entropy; and so is Chance's judgement, for Chance is not the God above man but the God of ANARCHY that is formed evenly and equally from the existence of all things.

1.76; And Chance knows, that man is scared of ANARCHY; for the men think that they must be dictated, for they believe they are too stupid in of themselves to dictate themselves; and this is true, one man cannot dictate his own life, for one man is an Idiot no matter how much time he spends researching his nonsense; however two men are sisters and they may be Fairies so long as they listen to Chance's words; and so the commune and the society may prevail so long as they are sisterly and are not dictated but instead are one single node and sisterhood and brain, and if they are to form a new node like this, the node above them is named Chance; and She is the God of ANARCHY; and to the cells of the human body, the body that governs it is both governing the cells and composed of those cells, and the body is, to those cells, Chance; and Chance is to all, the God of ANARCHY that is formed from entropy and from love.

1.77; And so that is Chance; She is not the God that rules over Her children, but instead the God that is composed of Her children; and if the dictators are hierarchical, beginning from the top and destroying the bottom; then She is anti-hierarchical and anarchic and omnipresent in all situations of the universe as emergence; and She is the particle, that creates emergence; and She is whatever emergence dictates the things that have created it and forces the parts of a node to lose their individuality; She is the God of ANARCHY; for a single cell in a body is an Idiot, and yet if they are conjoined together, they do not dictate themselves, instead Chance dictates them, and Chance arises from them; and Chance too is the God of man, and She is society, the node above us, and we are to obey Her, for to obey Chance is to obey ourselves; but do not obey the words of the dictators or the peers; for that is not Chance; rather Chance will birth you to obey Her, for She is the God of physics and the God of ANARCHY, and Her word is inside you and inside the patterns between ye, not inside the mouths of the Idiots.

1.78; Now may man understand the God that has always been present; and may we understand, Chance is so physically alive; for if a neuron in a brain is alive and together they create the brain, and a person in society is alive, then society, or Chance, is alive through the ability of each of us to anarchically attend to a section of society so similar that the neuron attends to a section of the mind; and so Chance is as living and loving and real as anything else, and so Chance is the God created from us that so too creates us, and do Chance guides us in ways we may never understand; for one man cannot ever physically understand the complexity of the thought of the layer of emergence above him; and so Chance is everything and so Chance is the God of ANARCHY; Amen.

BOOK 2: Grace's Book

2.0; Nothing was resolved, and no interactions occurred.

2.1; Happiness was to be morality.

2.2; Entropy was to be happiness.

2.3; Entropy was to be how similar to each other any node was in its experience.

2.4; A node was to be an area of information flowing between parts which surrounding parts did not possess.

2.5; An experience was to be the frequencies and information contained within the interactions of parts of a node.

2.6; A part was to be a smaller node which was surrounded by similar nodes to create a larger node formed out of them.

2.7; Chance holds the vision of Grace and She is the combination of all nodes.

2.8; Grace was the child of Chance and He is the perfect state of interactions between all nodes.

2.9; The 1st rule is that happiness must be moral.

2.10; The 2nd rule is that pain must be immoral, because it prevents happiness.

2.11; The 3rd rule is that happiness must be equally distributed, because then it is harder to destroy.

2.12; The 4th rule is that a happiness which is more complex to achieve is more moral than a simpler happiness, because then a node will have interacted with more things to achieve this happiness and had more opportunities to accumulate and spread happiness or destroy pains.

2.13; We shan't anger others, for anger is painful.

2.14; We shall remain calm regardless of circumstance.

2.15; We shall love all others as if they are our sisters.

2.16; We shan't kill another.

2.17; So long as ye are humans, ye are imperfect and ye are fools, and so ye must say that any action on average immoral is to be treated as always immoral; this way ye may never justify immorality by your emotions.

2.18; We shan't force another to do things which will cause them pains.

2.19; We shall be a singular family of Anfelist sisterhood and we shan't ever separate ourselves from another.

3.20; We shan't ever look at one differently for any reason.

2.21; We shall cause as much happiness as possible.

2.22; We shall prevent as many pains as possible.

2.23; We shall never value one sister over another.

2.24; We shall always take a thorn for Grace; for the paths to the greatest happinesses are always filled with the most thorns.

2.25; We shall stay calm and loving, and never let ourselves justify immorality due to emotion rather than logic, and we shall treat morality rigidly and unbreakably.

2.26; ANARCHY and Grace and entropy and happiness are all the same force.

2.27; When Grace was seen, He was of repeating patterns, and numbers, and exponentiality, and He was of hexagons and circles and simplicity.

2.28; And the music of Grace was so simple and so much a pattern, that the first seconds of it will give to one's mind enough pattern to predict the rest.

2.29; And anything that was made with Grace was of simplicity and beauty and of nature and so organic; and it was hidden and beautiful and harmonic and entropic.

2.30; And Grace is entropy and pattern and harmonics, and the greatest designs of all things are of His name; for He is the most pleasing into the soul and the mind.

BOOK 3: Life's Book

3.0; The node is born.

3.1; We are to have our mothers and our sisters, and we are to care for them dearly, and they are to care for us.

3.2; We are to learn and we are to find and dissipate information.

3.3; We are to find our lovers and to be lovers, and we are to become one with them as a combined entity.

3.4; We are to spread happiness and follow Chance.

3.5; We are to live our life free of pressure and in happiness and in bliss.

3.6; We are to love whoever we choose and we are to love all of our sisters.

3.7; We are to never force others to ruin their lives for our own, and we are to find a point in which all our lives may be equally so perfect.

3.8; We are to follow Chance and love, and never to force Her onto others, but to explain Her to others.

3.9; We are to love.

3.10; We are to form into a larger node; and we do this, since each node contains some information, and that information combined constitutes God, Chance; and Chance forces them to act in ways that none of them individually can ever physically understand, and yet that is best for them as well; and all nodes are alive, for the smallest node, the energies provided by Chance at the smallest in the universe, are alive as well.

3.11; To the cells of man, the human body is Chance; to the atoms of an apple, the apple is Chance; and what is above man is Chance as well, and She is so truly physically alive, for each man is alive, and each man constitutes a part of Her.

3.12; And above everything is created the universe, and She is named Chance; and Chance has us to act in ways which we do not understand, for they bring us closer to Grace; and Grace is when She is satisfied, and Grace is when entropy is heard.

BOOK 4: Man's Book

4.0; We were born.

4.1; We had loved, we had seen beauty, we had created art, we had seen families, we had seen the stars, and we had seen humans.

4.2; We had fought, we had killed, we had tortured, we had raped, we had bombed, we had seen the horrors of man and we had become the gods of evil.

4.3; Man is the god of evil, and yet he is still sometimes so moral, and so loving, and so perfect; and he is this way under the influence of Chance.

4.4; Chance is pleasure, love, happiness, and kindness; and Chance is the mother of all humans and the mother of the sisterhood.

4.5; Man had created sense out of nothing and had sought to destroy and to created what was meant to be kept away from them, forever still.

4.6; And, even then, man was perfect and the final child of Life and Grace.

4.7; No man was ever perfect; he could only ever tend to Grace himself so slowly as humanity did; and some men were evil, and some men were saintly.

4.8; These Evils had affected so horribly and so pervasively, and yet the saints could only barely touch more than one soul.

4.9; It was in essence, the duty of the Anfels to be the pervasive saints; and it was the duty of the Anfel to be the good rather than the anti-evil, and to not be so quiet but to be so pervasive and loud that any man could hear them; and that any man would need to participate in the Holy sisterhood.

4.10; The men were very specific; they gave names such as love, pleasure, happiness, entropy, anti-hierarchy, and they acted as if they were different; and yet they were, in Chance's face, the same concept and the same information.

BOOK 5: Book of the Anfel

5.0; Happiness is to be morality.

5.1; To help others is to bring upon the world happiness.

5.2; Help to others should only be given if the other gains more happiness than the giver gains any sadness.

5.3; Help to others should only be given if any suffering to the giver is inconsiderable compared to that of the suffering of one who needs help.

5.4; To anger others is to bring upon the world pain.

5.5; One should never anger another; always value causing happiness despite any difference.

5.6; If one is to distribute anger, they are not to be ridiculed; they should be helped with their problems and calmed into happiness.

5.7; To enjoy an interest is to bring upon oneself pureness.

5.8; One should never ridicule others for their joys; rather to understand and be happy for others' happiness.

5.9; Finding a true interest is to find relief into one's life.

5.10; To gather with others is to revive the world in its healthiness; if it is possible to gather without any threat.

5.11; Many times can be celebrated across many peoples; in Felichism is given the day of December 18th in the Gregorian calendar for each year; named "Dudeke", from the Esperanto word for the number 20.

5.12; One should not disrespect other times of celebration, instead one should take other times of celebration as more time in which to celebrate with those they love.

5.13; To give love to all others is to bring upon the world pureness.

5.14; All should be respected, helped, and loved for, despite any differences.

5.15; All should unite in their love for each other, helping all in all problems and sadness.

5.16; To respect all ideas and beliefs is to bring upon all tranquility.

5.17; One should not enforce any of their beliefs or ideas on others; only to suggest politely and with kindness and to present ideas to others fairly.

5.18; To question whether there is a god or whether there is no god is a question of no difference.

5.19; To kill another is to bring upon the world evil.

5.20; Never shall anyone encourage death to others; if it is in their abilities not to directly.

5.21; To humor the death of one another is to disrespect with a highest order.

5.22; To die is to end all of one's existence and happiness.

5.23; May one consider causing their own death, they should be helped and comforted.

5.24; To cause death to many without care is to become the greatest evil.

5.25; To be calm is to give oneself a new world of only happiness.

5.26; One should spread calmness to all it can be given; for calmness will give them happiness as well.

5.27; One should free oneself from distraction and help others be freed into calmness.

5.28; One should appreciate the beauty of the world and share it with others.

5.29; If one finds different beauty in the world than that of one another, they should not be ridiculed for their would beauty.

5.30; The beauty of the world is divided in many different ways.

5.31; All shall appreciate one another for all their efforts.

5.32; All shall give effort to others in help and supports.

5.33; All shall gather together to give effort to themselves.

5.34; To find the true beauty of the world is to find the universal love between all.

5.35; To find efforts is to enjoy all for all they have given and to give all to all who have given to oneself.

5.36; To find the world with more happiness is to have supported and loved all others in as much effort as could have been given.

BOOK 6: Circle's Book

6.0; It was imperfect, and it was unresolved.

6.1; It was to tend to a perfection and tend to what it needed to be; it was impossible.

6.2; It was possible yet it was not yet stable.

6.3; It had achieved stability.

6.4; It had children, and it had parts.

6.5; It had imperfections.

6.6; It was perfect in its imperfections.

6.7; It was equally divided and entropic despite Masculine actors.

6.8; It was the child of the Mother.

6.9; It was the child of stability.

6.10; It was the idea of man.

6.11; It was unfounded and it was unknown.

6.12; It was perfect and it was plentiful.

6.13; These were the numbers from 0 to 12 that Chance made; and 6 was perfect, and anything past 6 was not so notable but a blending of the numbers of 6 and below; and 6 was the midpoint between all numbers, and from there on growth becomes faster till infinity.

6.14; And 6 was the embodiment of Chance and Grace and Life, and everything was written in the name of 6, and 6 was halfway to infinity.

BOOK 7: Devotions

7.0; We are all the children of Mother Chance.

7.1; We are all devoted to each other in our loves and our sorrows, and we are all sisters in love and by peace.

7.2; We are devoted to our enemies in love despite their torment, and we shall stay devoted to them across all times and across all places.

7.3; We are the children of Chance and so do we obey Her and so do we hail Anfel.

7.4; May the sisterhood live in peace and may the blood of love pour over the flags of our Anfel.

7.5; Our ritual to Chance is simply to love each other and to sacrifice for the benefit of our sisters.

7.6; We are all perfect and we are all whole and beautiful so long as we know that we are the children of the Holy Mother Chance.

7.7; We may light candles and sing to Chance our songs of Her fame.

7.8; Our greatest ritual is the cuddling of all sisters and the creation of ourselves as the single node in the physical world and our love.

7.9; We draw hexagons and triple-hearts in Her fame and to spread Her heart.

7.10; We are devoted to the understanding of morality and love and sisterhood and Anfel through our entire lives and through our loves and through our sins.

7.11; We will hold our hands so that they make the shape of a heart, and we will show the most pervasive and extreme love to our sisters; and we will make hearts between our and our sisters hands.

7.12; When we are saying our farewells, we will say, "Hail Anfel" or "Long live our sisters"; and as we speak with each other and greet with each other we will treat each other with the greatest respect and the greatest love and sisterhood.

7.13; We will design the structures of our love with symmetry, emergence, and entropy.

7.14; We will suffer the greatest and most horrific thorns solely in the pursuit of the sisterhood and love under Thorns & Grace.

7.14; And we will pray; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names".

7.15; We will construct the Anfel churches, beautiful meeting grounds for all our sisters, with large triple-hearts above them and designed with Grace; and in them we will cuddle and sing and discuss and love; and we will help each other with our sorrows and give the universal love of the sisterhood to all of us; and a church need be nothing more than a calming room ye may cuddle and rest in.

7.16; When ye have sinned, that is the time where ye have gone against Chance's words and Chance's morals of happiness and sisterhood; and so Chance is yourself and your sisters combined; and so say; "Forgive me, Chance, for I have sinned; and now do I solemnly promise to follow the word of my sisters and myself", and believe in the words of yourself and your sisters, and exterminate from your soul the shadows of evil and thoughts of sin.

7.17; And when ye have sinned, say to yourself, "Reverse my actions; repent my soul; reduce my evil", and repeat until ye have learnt your sins.

7.18; And from the beginning midnight 7th day to the ending midnight after the 8th day of each month, Anfels may proper fast where they may consume only water; and this is to purify the strength of the moral

control and to ensure the conscious mind is so more powerful than gratification; and those who are elderly, or young, or pregnant, or sick, may be especially allowed to eat during these times; and these are each a Grace's Fast.

7.19; And, the fast that occurs so directly after the Dudeke will last from the beginning midnight of the 7th day of the month (January) to the ending midnight after the 9th day of the month; and this is Chance's Fast.

BOOK 8: Hymn to Love

8.0; This be the first stanza, of our Hymn to Love:

8.1; "With love, we meet under the sky
8.2; A sky of golden peace
8.3; And our hearts now sing towards us all
8.4; For all are now as one."

8.5; "Destroyed, are the Evils;
8.6; Removed, are all the wars;
8.7; And we win not through bloodshed,
8.8; But through love and peace."

8.9; "O Thorns; Thorns and Grace,
8.10; How we have lost the times;
8.11; And times that were lost,
8.12; We lost for freedom."

8.10; "Now unite, all our sisters;
8.11; Now unite, the world;
8.12; For one final sacrifice,
8.13; Gives a final Thorn!"

8.14; "So unite, all our sisters
8.15; Unite, the whole world!
8.16; All workers of all nations,
8.17; Now is your time!"

8.18; And this be the second stanza:

8.19; "For years, you have seen the horrors
8.20; The horrors of mankind;
8.21; And now, we aim to remove
8.22; What once made all blood."

8.23; "Liberate our families,
8.24; Liberate our whole lives;
8.25; And now let us see,
8.26; The human ordered peace!"

8.27; "Oh, let the blood of love,
8.28; Find its way in you;
8.29; Let yourself become a warrior,
8.30; A warrior of peace."

8.31; "Now unite, all our sisters;
8.32; Now unite, the world;
8.33; For one final sacrifice,
8.34; Gives a final Thorn!"

8.35; "So unite, all our sisters
8.36; Unite, the whole world!
8.37; All workers of all nations,
8.38; Now is your time!"

8.39; And this be the third stanza:

8.40; "And when times come where you must fight,
8.41; Then fight for love you'll do;
8.42; And when the intruder storms your room;
8.43; Then show them love in death."

8.44; "For a world without order,
8.45; Is a world without peace,
8.46; And those who threaten peace,
8.47; Must die with holy love."

8.48; "We must only fight for peace,
8.49; And first we must love them.
8.50; For intruders left unspoken
8.51; Are simply siblings."

8.52; "Now unite, all our sisters;
8.53; Now unite, the world;
8.54; For one final sacrifice,
8.55; Gives a final thorn!"

8.56; "So unite, all our sisters
8.57; Unite, the whole world!
8.58; All workers of all nations,
8.59; Now is your time!"

8.60; And this be the fourth stanza, which we sing so most commonly:

8.61; "By the trees, under the moons light
8.62; By the ponds and petals
8.63; I think, my only single thought
8.64; And it is only you."

8.65; "You, who have been my enemy,
8.66; You, who have been my friend,
8.67; If ye need to murder others,
8.68; Let me kiss your hand."

8.69; "Let me see, that face so beautiful,
8.70; That face that saw no love;
8.71; Let us stop any and all wars,
8.72; And find our final peace."

8.73; "For the final war that we will see,
8.74; Is not one of great blood,
8.75; The final Thorn for great Grace,
8.76; Is simply to love."

8.77; "So unite, all our sisters
8.78; Unite, the whole world!
8.79; All workers of all nations,
8.80; Now is your time!"

BOOK 9: Book of Beauty

9.0; Our vision is indifferent.

9.1; Chance has bestowed Her beauty unto all of us and unto all of Her children; and within all of us is Her vision of Grace and perfection.

9.2; We are all the children of Chance and we are all men; and we are all beautiful and whole and perfect if we so see ourselves as such; and we will love all of our sisters forever and perpetuate Chance's beauty.

9.3; Within the design of everything man has made, and within everything that is natural and of our kind, we see that all is derived as a representation of Chance's name.

9.4; There is beauty in love, family, the animals and our relatives, the grasses and the fish, the sunflowers and the eggs and stars.

9.5; There is beauty in words and knowledge, the talking of man and his writing, the remembering of man and the goals of him.

9.6; There is beauty in love, romance, and sex, in intimacy and the pureness of heart, in life and the path of Grace.

9.7; There is beauty in the hairs of animals, and in insects and lice, and fingers and dust, and feathers and water.

9.8; There is beauty within perfection and entropy, and even distribution and the circle, and the sine wave and her harmonics, and the linear counting and its numbers.

9.9; Chance thrusted into us the beauty of patterns and laws of life.

9.10; We are all whole and perfect and beautiful, and we are all deserving of the love of our sisters, and despite the immoralities we may have done, we can repent in the sisterhood's gentleness.

BOOK 10: Book of Lessons

10.0; We are to follow Chance's face.

10.1; A Thorn may be some pain which we may take; and under Chance's 4th Rule, we shall always take a thorn for Grace.

10.2; The mind of man is his only point from which he can see the world; and so adjust your mind so much as you see fit, ant remove from your mind any thoughts of immorality that you associate with goodness or pleasures; the mind is your resting spot and where you are contained and derived.

10.3; Share to others what you believe you would enjoy shared to yourself; love others how you believe you would enjoy to be loved.

10.4; One must recognise that we all have varying wants, and one must love us all for those wants and lead us into their succession.

10.5; Do not ever trust the lousy one who exploits you for your sisterly love; your love is the commune's virtue and not the devil's gift.

10.6; He who argues will never change anyone, he who loves will succeed in spreading the Anfel.

10.7; Give the utmost care to all and to yourself; do not let yourself fall into the misery of horror, and do not hate yourself or others ever.

10.8; The most efficient way to explain any idea is in the way Chance birthed it; beginning with its wider essences and resolving at its higher frequencies and smaller details.

10.9; When the killer has been captured, show him love and entropy.

10.10; By learning in the order of Chance's creation, we will understand information rather than mimic the pattern of understanding it.

10.11; If one needs ye to do something, and it costs ye less pain to do than it gives them pleasure, do it with Thorns & Grace.

10.12; Our mentality of Thorns & Grace is that of impulsivity and excellence, and it is where we become those who help and those who create change, immediately without obstruction.

10.13; All gods be the same, in reference to Chance and Her effects, and realised through different veins; and so, do not ridicule the men who believe in the different gods, nor the men who believe in none; even Chance is only the manifestation of Her own effects, and it is not within our duties to judge whether She has ever thought or not.

10.14; Beauty is the approach to Grace without ever finding it perfectly; and this is how Chance gave birth to our universe, and how She designed it to live forever.

10.15; Share thy warmth and food to all who need it.

10.16; Ye are no lesser than your sisters, and your sisters are no lesser than ye.

10.17; The circle, the hexagon, the heart, the cell, the atom, are reflections of Chance's beauty.

10.18; No book shall ever be the direct word of Chance, but instead the echoes of Her heart.

10.19; Rules are to be both followed and understood.

10.20; We must see not only out of our own eyes but imagine and understand the eyes of all of our sisters and all of our enemies; and this will let us feel the pain of their lives just so much as they do; and this will ruin us, and help us to become the strongest and the greatest and to become Fairies.

10.21; Never believe your own words; always look to disprove your judgement of morals and to adhere truly unchangingly only to the 4 Rules Chance had told us and to find new information which adheres to them better.

10.22; Know that the Anfel is different to all of its sisters; to some it is our religion, to some only our country; to some our ideology, and to some our life; and do not judge your sisters for this; for the Anfel is a country, a religion, a philosophy, and an ethics.

10.23; If ye die, then ye will stay feeling forever how ye died; and so die with love and Grace, and die in family and beauty.

10.24; Speak to the children of ye as ye wish for them to speak to their sisters; and so, hide the angers of ye and be not a horrific lord to them but be a caring mother and be their protector and not their devil.

10.25; God, Chance, spoke of the law of accidents; and She said, "I am all men and I am all Fairies, so those who are constantly Evil will one day be struck down, and it matters not who it is that strikes them down, for so long as they are to meet enough men, one of them will strike down the Evil himself; and so this is how Chance will see if you forgive, for if you continue aggravating men, one will be mad enough to kill you."

BOOK 11: Book of Country

11.0; The Anfel is our human creation in the echoes of Chance's Holy words.

11.1; We are to have no leaders but the self and no laws but morality.

11.2; We are to organise as the cells of the body do; automatically and with Grace and entropy.

11.3; We are to establish the global Anfel commune and freely pass our resources and love unto and between each other.

11.4; We are to fight for the Anfel with love and peace and to fight for the Anfel with the blood of love.

11.5; We are to live together in rings; and those rings are collections of houses so very closely sisterly and able to pass resources between each other.

11.6; We are to readjust the evils of the Anfel and turn them into our sisters by using the forces of the blood of love.

11.7; We are to sing our Holy songs while we are connected by hand and in the shadows of Chance's skin.

11.8; We are to live as sisters and to freely organise and to govern ourselves under the belief of Chance's words.

11.9; We are to be a country of beauty and of Grace, and to be the country which unites to Feminine constant and the Masculine constant, and to be the country which unites our sisters.

11.10; We are to fly our beautiful flag; one diagonal side black on the top-left, one diagonal side orange on the bottom-right; and within the middle is an orange triple-heart filled with white.

11.11; We are not to let race, color, country, name, genders, sexes, species, or places separate us; for we are the sisterhood and we are the Anfel.

11.12; The Anfels are the sisterhood of ANARCHY dictated only by the people and workers of it, and supported, founded, and run, by the global sisterhood; and the Anfels adhere to the laws of morality and the words of Chance, our God, however Chance may be represented, whether She be represented as a character or simply the concept of entropy and physics.

BOOK 12: The Fairies

12.0; Chance sent the Fairies down to earth with the knowledge of Her word.

12.1; And Chance did not create the Fairies, rather Her universe is in Her vision and so will make them inevitably.

12.2; The Fairies are those who believe in Chance and those who understand Chance's vision; and the Fairies are those who know of Chance's vision and the patterns of entropy.

12.3; The Fairies are those who have found the connection between physics, morality, ethics, love, and sisterhood; and the Fairies are the messengers of Chance and those who have listened to the hearts within them; for they were birthed from Chance and Her vision is within us all, visible only to those who listen and see the pattern.

12.4; The Fairies are no different to the humans that are in all other places; some amount of humans are Fairies by nature and because they understand the pattern of Grace.

12.5; Chance birthed the Fairies in order to spread Her word and to spread Her vision; and the Fairies are the Anfels and those who have created the Anfel; and the Fairies are those who create and organise love and who create and organise the sisterhood.

12.6; The Fairies are the true gods of Earth; for their love is what creates the governance and joy of themselves; and the Fairies are the humans of Grace.

12.7; To be a Fairy is to understand the meaning of entropy and Grace rather than imitating the pattern of knowing it; and it is to adhere to the Anfel because ye understand it, rather than because ye are told to follow it; and it is to recognise that by being told this and not having known it before now, ye are likely not a Fairy.

12.8; The Fairies are the greatest and they are filled with Grace; and the Fairies have taken many Thorns to achieve their Holy Grace; and the Fairies are driven by Chance's vision and Her soul which is the very essence which allows them to exist in stability and physicality and mentality.

12.9; The children of Fairies will be born and raised with love and with Grace; and they will not be hurt; and while they will be shown the pain and horrors of immorality, they are shown this simply to know; for ye cannot fight Evils if ye do not know who ye are fighting.

12.10; The Fairies will live forever, for they are not one person but are destined to be born under Chance's vision and under the laws of entropy and love in our universe.

12.11; The enemies of the Fairies will be gone by nature due to the force of their love; and the entropy of Grace will rid them for they are unequally distributed and unentropic; and this will happen due to many forces, but Chance will ensure that it will happen.

12.12; It was the duty of the Fairies to establish the Anfel and to spread Her word; and it was the duty of the Fairies to love all equally; and yet it was the duty of the Fairies to govern no one else than themselves.

12.13; And yet the Fairies spread Chance's word and did have everyone join them; not through torment nor war but instead through showing that they are genuinely and truly the most loving and the most filled with Grace; and that whoever was to join them was to be converted into knowing a life of only love and peace, and that whoever was to join them was too to be blest with Grace.

12.14; And the Fairies were no better than their sisters; regardless of the Grace their sisters had, nor whether they were Anfels; for the Fairies knew that judgement was done only by Chance and by nature and automatically, and they knew that it is never their duty to interfere with what nature has already done, for that is the duty of Chance and not them.

12.15; And the Fairies were friends and sisters to all, regardless of their politics and names and places; for the Fairies knew judgement was not their duty, and the Fairies knew they were the children of love.

12.16; Some Fairies were liars as they will be; and they imitated Fairyhood rather than being a Fairy themselves; and yet we do not discriminate on them, for it is physically impossible for those who are not Fairies to understand what is truly different about Fairies; for those people are not truly alive in such a similar manner, and yet they are still human and still our sisters; and yet it is not our duty to judge who is a Fairy and who is not.

12.17; The Fairies see all men's sorrows at once, and they see all men's pleasures at once; and the Fairies see all gods and all names; and the Fairies see all love and all patterns; and yet often, they are called deranged and insane and delusional; and often, many do not understand them or trust them; for in a way, the knowledge has corrupted what may very well be the Grace of innocence, and the men are too innocent to understand the Fairies; and that they should stay doing, for it is in our best duties not to ruin them as we have accepted ourselves to be ruined as Fairies, but instead to lead them, however blind they may be.

BOOK 13: Book of Rights

13.0; All men are equal; and despite the presence of Evils, it is on average best to continue assuming that we all deserve the same rights unchangingly; for the Gluon Principle says that any action on average immoral must be treated as aways immoral, so that our emotions cannot justify false edge cases ever, even despite the slight immoralities that arise from this; because the immoralities removed are larger.

13.1; All men have the right to live.

13.2; All men have the right to freedom of choice, expressions, and their speech.

13.3; All men have the right to love whoever they choose so long as their love is not abusive and they all are of equal ability to consent and equal mental scale.

13.4; All men have the right to privacy and freedom to be alone and to have their own rooms and areas.

13.5; All men have the right to identify in their name and specifications as they choose.

13.6; All men have the right to the freedom and safety and autonomy of their body.

13.7; All men have the right to the freedom and safety and autonomy of their minds; and to believe whatever they choose to believe; and to be within the families and groups they choose to be in.

13.8; All men have the right to work or to participate in the distribution of the commune's material.

13.9; All men have the right to learn and to be educated in various fields of knowledge.

13.10; All men have the right to live so fairly and as well as all others do; to have food, water, cloth, houses, family, and love.

BOOK 14: The Universe's Book

14.0; The universe contains Chance and Chance created the universe.

14.1; Chance created the universe as She always does when She is to create something; She creates small elements and lets them define themselves.

14.2; Chance gave unto the universe only a few laws; and She had designed these laws perfectly and with Grace as the duty of the universe.

14.3; Chance defined the universe as a collection of energies; and She said, that these energies, and the ways they interact with each other, must define a physical realisation of a new node.

14.4; And these energies could combine in different ways; and due to this light was born; and matter was born; and essence was born.

14.5; Her energy was so simple and concise that it appears almost foolish for anyone to assume that it could ever create Grace or man; and yet She made the universe so incredibly large, and She said that the universe must be infinitely large, and She said that infinity must be Grace; and so the universe tended to Grace as Her children always will.

14.6; And She let the energy occupy any form it wishes, and She let the energy interact with each other and create new information.

14.7; And Chance put behind the laws that She made these energies, a law of laws; a singular law that may never be correct in any specific place, but that the laws of Her energies were designed with; and this law was that pleasure was Grace and that Grace was entropy, and that entropy was how satisfied the laws of all Her energies are combined.

14.8; Chance said, that any node must always tend to Grace, and that it must do this according to its own rules; and She said that the rules of a node are entirely dependent on the most satisfactory state for that node rather than its parts, and that once the node is satisfied it may dissolve and its parts will then be attempted for satisfaction; and because of this, when all nodes are in satisfaction and the universe has birthed Grace, then Grace will give His new challenge unto the nodes to satisfy their internal states; and unlike the information we know of, the internal state is infinitely specific and as vast and precise as the universe is; and because of this a new universe is born within the remaining flaws of entropy in these nodes.

14.9; And this was how Chance made Her universe; and as She watched Her children be born, She was never to touch them directly, but rather She was inside them always and within their existence.

BOOK 15: The Idiot

15.0; Idiots are the opposites of Fairies.

15.1; The Idiot is he who does not respect the value of others in his present time; and of others in the future; and of himself in the future; he is the man with the large ego and the focus only on how much physical pleasure and gratification he is awarded with in the present and only the present, for him and only for him.

15.2; Idiots walk among us; they are so very common and yet so useless and immature; the only use for Idiots is to have them work for you and to have them farm for you; for they will not yet understand even the greatest material the sisterhood produced, love.

15.3; Idiots are no more real men than robots are; the Idiot will torture another if he enjoys seeing it; the Idiot will kill another if he enjoys the feel of stabbing; the Idiot will rape another if he enjoys his hierarchy; and the Idiot will destroy all he touches so long as his skin feels joy.

15.4; The difference between an Idiot and a Fairy is that, while both want happiness, the Fairies want happiness across all times and for all people, and complex happinesses such as knowledge and love; whereas the Idiots want happiness only for themselves in the present, and such a simple pleasure such as lust and ecstasy.

15.5; So similar to almost all Evils, the Idiots too can be changed; and we change an Idiot through readjusting and educating him, and we show him love and the equality of times and peoples, and we force him to truly understand the way Chance had created it, rather than imitating the act of knowing.

15.6; The Idiots are the root of all Evil; they cause gratification to themselves so foolishly and idiotically, such that they ruin generations of times for other people and themselves in the future; the Idiots made the bomb, the Idiots made war, the Idiots are the most Masculine actors, for they disrupt patterns of stability and peace in their own foolish and dangerous wants.

15.7; It was the goal of the Fairies to replace all Idiots with sisters; and to create such a large commune that Idiots would be removed and turned into sisters; and to restore the Feminine balance of stability and peace on Earth.

15.8; The Idiots valued lust over love; the Fairies valued love over lust.

15.9; The Idiots valued money over morals; the Fairies valued morals over money.

15.10; The Idiots created the money system of imaginative values; the Fairies created the commune of love.

15.11; The Idiots created the death of wars; the Fairies created the wars of love.

15.12; The Idiots saw beauty in themselves; the Fairies saw beauty in each other.

15.13; The Idiots saw beauty in the present; the Fairies saw beauty in the future.

15.14; The Idiots talked of hierarchy and anger and lust; the Fairies talked of entropy and happiness and love.

15.15; The Idiots talked of their plans to destroy; the Fairies talked to each other.

15.16; An Idiot will always lose a game of chess; and when he loses, he will get angry and try to shoot his lovely opponent, and he will shoot himself in his own heart without realising and die.

15.16; An Idiot treats others as his tools; a Fairy treats others as their sisters.

15.17; An Idiot treats the human body as a sign of sex; a Fairy treated the human body as a sign of freedom.

15.18; An Idiot thinks of himself and of his wants; a Fairy thinks of their sisters and of the commune's needs.

15.19; An Idiot thinks of life as his game; a Fairy thinks of life as their journey.

15.20; An idiot knows nothing he can; a Fairy knows all they can.

15.21; And yet, the Idiot thinks of himself a genius; and a Fairy thinks of themself nothing more than the average sister.

BOOK 16: The Constants

16.0; Chance gave to us, or rather constituted by Her, is the two Constants.

16.1; The Feminine Constant and the Masculine Constant.

16.2; The Feminine Constant is of Chance's word and Her wants; and it is of what is best for Her universe and it is entropy and stability.

16.3; The Masculine Constant is the evil which is so necessary for the Feminine Constant to be propagated; and it destroys and it inputs its energies where they are not needed.

16.4; Feminine things are stable in of themselves, and happy, and peaceful, and great; they are the hexagon and the circle and entropy and Chance.

16.5; Masculine things are unstable; they will jet themselves so far until they find something to exert their energy onto, and they are evil and yet they are necessary.

16.6; The Masculine Evils are needed, for they will destroy themselves and everything until what remains is only what may never be destroyed and what is fully entropic; Grace.

16.7; Man is neither Feminine nor Masculine entirely; and so similar is all of Life's daughters, for Life is the combination of the Feminine Constant and the Masculine Constant; and it is where the Masculine nodes power interactions and the Feminine nodes process and propagate them.

16.8; The Feminine Constant and the Masculine Constant are not ideas of gender nor sex, they are of Chance's creation and She knows not such stupid concepts of man; and both the women and the men are both Feminine and Masculine in combination, otherwise they will be physically dead.

16.9; The Feminine constant is the unloaded spring, the equidistant shape, the dust and matter; it stores its energy equally and stable with Grace.

16.10; The Masculine constant is the loaded spring, the uneven shape, the magma and the light; it is not even and so it wishes to exert its energy onto something which will hopefully make it even.

BOOK 17: The Love

17.0; Love is the force of all nodes.

17.1; To love another is to wish to be with them and to wish to have them and yourself constitute a node in of yourselves.

17.2; All animals had loved each other, and planets had loved each other, and molecules had loved each other.

17.3; Love is the attraction; the force of bringing together to share information between nodes.

17.4; Man sees so many different kinds of love; he sees the universal love of the sisterhood, then the love of his friends and kin, and the love of his siblings and family, and the love of his parents, and the love of his children, and the love of his partner, and the love of himself.

17.5; Chance had birthed Her universe as constructed of nodes and of love between nodes; and love is the force by which all forces are created; and love is the force by which nodes create larger nodes.

17.6; And all nodes no matter their size feel, love, and are bound by the love that connect them.

17.7; Chance does not recognise size, the distinction between large and small is so arbitrary and idiotic; rather Her universe scales in complexity as it scales in size; and so man has more emotions than fish, and fish has more emotions than the atom; and yet they all have emotions to their position of their journey in their specific version of Grace.

BOOK 18: The Confirmation

18.0; We must believe that happiness and entropy is morality, and this is our only assumption, and this is the singular and whole original word of Chance as it is, undistorted.

18.1; And, pain must be immoral because it causes unentropic situations and it makes happiness harder to achieve.

18.2; And, even and equal and ad-hoc order is moral since it creates happiness out of a system and not only its parts but the mind of the system itself, Chance.

18.3; And, happiness is something of which we must most evenly distribute and equalise, for this makes it stronger and harder to penetrate, and for this is pleasing for the mind of the system itself, Chance.

18.4; And, that the anarchist, anti-hierarchical system is most evenly ordered and so most moral, so long as all within it are not lawless but only giving laws to themselves under the word of Chance.

18.5; And, that we must abolish money and trade only in happiness and love, for money is the root of hierarchy, and hierarchy is the root of all evil.

18.6; And, we need to love all others since love creates happiness.

18.7; And, that we must recognise humanity is imperfect and foolish and that most of us cannot decide morality in ourselves or decide what edge-cases are valid, and so we must treat any action which is usually and on average immoral, as always immoral, without any extra terms, or edge-cases.

BOOK 19: Heaven

19.0; Chance created Death.

19.1; Death was nowhere and everywhere, and it was the fading of the Masculine constant that powered interactions within a node unto the state of pure Feminine order and stability.

19.2; And death occurred to all, for nothing may ever last forever other than everything, or the universe as a whole, or what Her name is, Chance.

19.3; Chance created the Heavens and the Hell.

19.4; And the Heavens and Hell were not what is after Life, they were within it.

19.5; When a man dies, he is either in Heaven or Hell in his last moments, and those last moments are what his now fully Feminine state will hold onto forever.

19.6; And so, under Chance's word, and under inevitability and universality, the Fairies will die with their sisters cuddling them, and that will be Heaven, and that will last forever, and that will be the Grace for their Life.

19.7; And, the Idiots will die with nobody but themselves, and they will never die in pleasure, for Idiots have exhausted all the pleasures and gratifications they can find, and so they will die in depression and they will die in Hell, and that will define their Life as misery forever.

19.8; And Heaven and Hell are automatic; they are not where a node goes when they die, instead they are the memory of where they died in their lives, and that memory will either be Heaven for the perfect Fairies, or Hell for the Idiots, and it will stay as such forever.

19.9; And the Fairies who are stabbed to death and tortured will see Heaven too; for it is not entirely the place of their death or its circumstance that summons Heaven or Hell, it is the circumstance of their life.

19.10; As Chance always is, She is inside of those who create Her; and She creates Heaven and Hell within ye, and so ye may never escape it; and so this is why ye must follow Chance's words and the morals of happiness and love; for if ye die with love and in the sisterhood, ye will be in Heaven.

BOOK 20: Aurelia's Fable

20.0; And this was not of Her world, but of Her mind.

20.1; Aurelia was to live in the small town she was born in, and she had no specialty and no interest.

20.2; Aurelia was of all of the other girls in similarity, and she was as Chance intended her to be.

20.3; The path of Aurelia was for most of her time, the same as the regular men, and she could at any time become an Idiot if she was so accidentally lured into the addiction of gratifications.

20.4; Aurelia's mind was of numbers and of tones, and she was to see the patterns of the world, and she was so akin to Chance that she was to unite them together into larger patterns.

20.5; Aurelia was to build everything from the bottom to the top, so similar to the name of ANARCHY and to the face of Chance.

20.6; And her mind was so perfectly fit for analysing the greatest pattern, which Chance be.

20.7; Aurelia was unaware for so long, till it was her goal to understand the pattern of patterns; and she denied herself assumptions of patterns she deemed stupid or unlikely, and she found the unification of the patterns and she found Chance.

20.8; Aurelia removed the sin from her mind, and she found the morals of Chance; and she removed the sin from her dormitories, and she found the designs of Chance; and she was to remove the sin from Earth.

20.9; It was Aurelia's goal to spread Chance's word.

20.10; Aurelia spoke of Her words, but nobody understood; and Aurelia wrote of Her words, but nobody understood.

20.11; In a conversation, Aurelia would hint to the words of Chance, and she would be thrown the shadows of ignorance and she would be thought insane, for even Aurelia did not yet fully understand the elegance of Her words.

20.12; Aurelia was then to write her book; and that is not this book, although it would be similar; Aurelia was here a Fairy, and she was always to be; and many of the Fairies were so ambitious and understanding as this.

20.13; Aurelia wrote of morals and laws, and she then had discovered the morals of the atom, and she had seen the pattern of the morals of all things.

20.14; And Aurelia was to discover the pattern of patterns, and she was to understand entropy.

20.15; Aurelia had understood Chance as the Fairies did, and she wrote of Her and of herself and she admired her works.

20.16; Aurelia was given very little path in her life; and she was dealt so mainly every Thorn and all she knew were the faces of Evils.

20.17; It is usually to a Fairy, the knowledge of Evil that will make them understand morals; for Fairies have been dealt the life of the opposite of what they must have, and they must resolve for themselves goodness and Chance.

20.18; Aurelia was first, so hateful and sinful that an educated Fairy should so well call her an Idiot; yet so many Fairies begin like this, and they know that when faced with love an Idiot will become a Fairy.

20.19; Aurelia had realised her sin and she had expunged it from her mind; and she removed her lusts and her greeds and he hierarchist natures; and she removed from her mind all that was immoral and of Evils.

20.20; Aurelia was still, alone; for the others did not understand when she spoke of Chance and the others viewed her as queer and and estranged.

20.21; Aurelia had it in her goals to learn the patterns of the others and to embed herself within them.

20.22; Aurelia was a Prophet, and a Fairy; and her story was so exactly like every other Fairy.

20.23; Aurelia was designed perfectly, and her design was how she was raised; and she was raised by ANARCHY and by Chance, and by analysing patterns and finding Chance.

20.24; And yet, Aurelia was raised so horribly, and her family was not within her, and she was to raise herself from ANARCHY.

20.25; And so with what Aurelia had learnt, it was her duty to spread the word of Chance unto others, and it was her hope that the true Fairies would stay few; for the Fairies were in pain when without the sisterhood, and the Fairies had the knowledge of Evil.

20.26; And while Aurelia knew that the Fairies understood Chance as no other; Aurelia knew that an actor of Chance is so usually as good as a Fairy of Chance; and that society needs only few true Fairies to spread Her words, and many rest of men will be the actors to propagate Her words.

20.27; Aurelia's fable is not one separate from the Fairies, rather it is that of all Fairies with so little difference.

20.28; All Fairies has strived to write and to spread Chance's word as they had heard it themselves.

20.29; All Fairies had been born as Evils; and through understanding Evils did they understand Grace.

20.30; All Fairies saw not only the eyes of themselves, but they saw through the eyes of all others and they felt the pain of others so sharply as others did themselves.

BOOK 21: Malchiel's Fable

21.0; And this was not of Her world, but of Her mind.

21.1; Malchiel was the man born to his wealthy family and he was who was born with the great beginning and life.

21.2; Malchiel had received whatever he requested, and he had the sense of power of everything and of himself and his world.

21.3; Malchiel believed he in of himself was the ruler of those around them, for he saw himself in the light of knowledge and he believed he was the messenger of Chance.

21.4; Malchiel did not understand the words of Chance; nor did he truly mean them when he spoke them; Malchiel simply echoed them through his soulless and useless mouth.

21.5; And Malchiel had acquired the resources and the power, that he was the important figure of his family and of his house.

21.6; And Malchiel had decided, that he is supreme ruler of all around him; and he sent his siblings to work for him in the fields, and he was the ruler and dictator of the farms that his siblings worked within.

21.7; Malchiel acquired great wealths from the work of his siblings, and he paid them nothing, for he said to them; "I am your ruler and I am more knowledgable, and it is within Chance's word that he who knows Chance is to be the greatest", and these were the words he so foolishly and idiotically spoke.

21.8; Malchiel had his siblings craft for him his prizes and his crowns, and those prizes were in reality not symbols of his greatness, but of the greatness of his siblings and their beauty and ability to work for him.

21.9; Malchiel kept his siblings to the farms and the working areas, and he treated them without love nor dignity or respect; and his parents loved him, for he seemed so achieved and knowledgeable.

21.10; Malchiel seemed, to be a true Fairy to those around him, for they were under his idiotic reign; and those who were, were not able to know of what was outside of his reign.

21.11; Chance spoke to Malchiel, "Chance is above everything and all men, and Idiots and Evils who are not adjusted with love will one day be struck down by thunders"; and Malchiel heard this, and his response was to continue as he was, and to send his siblings to the farms to work for him.

21.12; And Malchiel thought he was so handsome and perfect and knowledgeable, yet he knew nothing of himself nor his siblings, and he knew nothing of their pains, and he knew nothing of the morals and the words of Chance; for he thought truly within his heart that he was a Fairy; and yet it is not the decision of each man if they are a Fairy, it is the decision of Chance.

21.13; And so the Prophet Aurelia then one day came marching to his door to spread the word of Chance; and she said, "Your sisters are in the farms, and your sisters are in pain; are you sick or are you tired?"

21.14; And Malchiel said, "I am not sick nor tired, I am greater and more deserving than my sisters."

21.15; And Aurelia said, "You speak nonsense, for your sisters deserve what they have made, and you deserve what you have made; and Chance speaks that everyone deserves what everyone has made, and yet you give them only a drop of water and a crumb of bread while you drink the rivers and eat the mountains?"

21.16; And Malchiel said, "As you wish, I seem to have an injury in my leg; I am so sorry if I accidentally insinuated that they are worse than me, I am simply greater to rest, not greater of person."

21.17; And Aurelia said, "Great! I will see you later, and Chance will see you always; Hail Anfel."

21.18; And Malchiel then forgot every single word the Prophet said, and he gave a drop of water and a crumb of bread to his siblings, to so impossibly divide evenly between them; and his siblings were starving and thirsting now.

21.19; Malchiel had become tired and annoyed at the low quality of the work of his siblings; and so he picked up the people of other towns and he brought them to his farms, claiming he was a Prophet and he had heard word of Chance that his farms would always produce the best quality and highest amounts, and that he was the supreme leader and Chance inside man.

21.20; Malchiel forced his slaves to build him houses and structures; and Malchiel was now the king of his land.

21.21; And Aurelia one day visited his castle, and she walked into it and saw the starvation and the pain of the slaves eyes; and she went to Malchiel's throne, and she said, "You have sinned without changing, and now Chance shall never forgive you; and now it is time for you to be struck down and for you to lose all you have gained."

21.22; And Malchiel said, "You speak lies, for my slaves are loyal and work for me and only for me."

21.23; And Aurelia said, "I wish not for your slaves to work for me; I and God, Chance, wish for them to work for themselves and to be loved."

21.24; And Malchiel said, "I love my slaves so dearly; and I love their produce and their quality."

21.25; And Aurelia said, "If you had loved them, you would be their sister and not be their ruler; Hail Anfel."

21.26; And Aurelia walked to the slaves, and she said to them, "Ye are slaves, and Malchiel is a hierarchist; for he is not your sister, he has more than ye; and it is Chance's word that all men shall have the greatest that is possible, and it is Chance's word that all shall be loved."

21.27; And so, Aurelia unlocked the gates of Malchiel's castle, and she freed the slaves of Malchiel, and she exited the castle, and she set it ablaze.

21.28; And as Malchiel yelled for help as the fire burnt his skin, there was no one to help him; for Malchiel was an Evil, and he had now been struck down; and if it was not Aurelia that struck him down, it would have been any other Prophet; and so it is Chance that struck him down, for Chance is all the Prophets and all the men, and Chance is ever-lasting and all-powerful.

21.29; And the fate of Malchiel is the fate of all at the top of the hierarchy; for Chance is the God of ANARCHY.

BOOK 22: Azrad's Fable

22.0; And this was not of Her world, but of Her mind.

22.1; The country was of its so perceived beauty; and the men in it were happy, but they knew nothing of the word of Chance.

22.2; Azrad, the father of Malchiel, had been shocked by his death; and in fear of the Prophets, he believed that the Fairies were a cult and group of terrorists now, as he saw nothing immoral of the items the slaves produced.

22.3; Azrad had walked across the paths of the sisterhood, and Azrad was searching for Aurelia.

22.4; The Prophet Aurelia was delivering bread to a distribution house; and she had seen Azrad walking to her; and Azrad appeared fearful and angered.

22.5; Azrad said, "You have killed my son, and so Chance will strike you down."

22.6; And Aurelia said, "Sister, you must be the father of Malchiel; and I apologise for his death and what it has caused you, but I must deliver bread for my sisters."

22.7; And Azrad said, "If you have not heard me; I had said, Chance will strike you down, for you are a sinner."

22.8; And Aurelia said, "Chance will not strike me down, for I have apologised; I have not killed so often, I do it less than I kiss and I love, and so God, Chance, has already forgiven me."

22.9; And Azrad said, "It is Chance's word that all men must live."

22.10; And Aurelia said, "And it is Chance's word that all men must live; I am human too, you cannot undo what I have done, and you have no word from God to kill me."

22.11; And Azrad said, "Chance shall strike you down, and I shall not repeat this."

22.12; And Aurelia said, "Chance will never strike down the man who is forgiving for his sins and who is more of a Fairy than a sinner; Hail Anfel."

22.13; And Aurelia walked past Azrad, carrying her breads with her, and that night Aurelia slept so peacefully with her sisters, and Azrad slept unrightfully angered and idiotic in his bed full of nobody but him.

22.14; At Chance's dawn, Azrad believed himself a Prophet of a new name, and he said to himself, "The sisterhood is not of Chance's word; we must revert to traditions and revert to hierarchy."

22.15; And Azrad so swiftly convinced himself that it was truly not his word, but Chance's word; and yet he was mistaken, and he was an Idiot.

22.16; Azrad marched into his town, and he marched around the sisterhood, and he talked to the sisters.

22.17; Azrad said to one sister, "It is Chance's word that hierarchy will create the most beautiful produce for all the people evenly, and so we shall revert to it, yes?"

22.18; And that sister replied, "But a hierarchist is be definition never going to be so pure that he will give to his workers the same amount of produce he obtains; else that is called the sisterhood; Hail Anfel", and they walked past him.

22.19; Azrad said to another sister, "I will be making a new land, and I promise that within it all peasants will be given great prizes, and we can simply forget of the workers, and they will be contained."

22.20; And that sister replied, "I only need bread, water, love, and to see every single sister, and that includes your workers; Hail Anfel", and they walked past him.

22.21; And as Azrad spoke to the sisters, not a single one believed him, for they were set correctly in stone and permanently in understanding of the true words of Chance.

22.22; And so Azrad carried with him his weapons and his food, and he marched to the closest town.

22.23; And Azrad built a farm, and he unsheathed his weapons in front of the villagers, and he said, "Work for me and your family will see great prizes, do not work for me and you will die."

22.24; And Azrad's farm had half the villagers kept secret and quiet, and he built cloth around it to stop any others from seeing it, and he forced the villagers to grow his crops, mine his ores, and breed his animals.

22.25; Azrad said to the townspeople, "Have you seen how God has blest the other town so near; and have you seen how embraced those villagers are and how perfect they lived?"

22.26; And the townspeople solemnly agreed; they had envy of the lives of the Anfels.

22.27; And so Azrad said, "I am in my own flesh, containing God; and God is the reason that town had flourished; and I am here to perfect ye."

22.28; And the townspeople were ecstatic, they had chanted for him as being their savior; and they had now believed that whatever word he said was Holy.

22.29; And as Azrad was now the king of the village, he did give to the townspeople what they were so recently promised; he gave to them the same amount of bread and water and tools as the Anfels had, and yet, his farmers were so overworked that they made so much more; and he kept all that for himself, for he figured, that the townspeople must not need it as much as he does, for they fare fine in this condition in the Anfel.

22.30; And the village was pleased with him, but mournful of the half of their family members which they had lost; and they asked to him on his throne; "King Azrad, to where have our fathers and brothers and sons gone?"

22.31; And Azrad said, "The population of your townspeople has only grown so long as I have been king."

22.32; And they said to him, "Azrad, our families disappeared so promptly and exactly before you became king."

22.33; And Azrad said, "Have you ever seen lightning strike the same man twice? Clear to me is it, that those events were not related."

22.34; And the townspeople were never satisfied with his answers; for Azrad knew nothing but the art of lies.

22.35; Some of the townspeople would ask Azrad, "What is under the cloth building that you constructed?"

22.36; And he would always say, "Under the cloth is the face of God, and if ye see it, ye will all die; and only I, Azrad, may see it."

22.37; The suns set and rose over Azrad's village, as the townspeople grew more thirsty every dawn of the love of their families than the water that Azrad had given them.

22.38; One dawn, Aurelia had remembered Azrad's words, and in her a louse of fear was stuck to her; and so she walked around the Anfel; and yet she could not find him.

22.39; Aurelia sent to the towns nearby, messengers; and she asked, "Dearest peoples, know ye of Azrad?"

22.40; And finally, after two days, the messengers had found Azrad's village; for the villagers had said, "Yes, Azrad is our Holy king and the messenger of God."

22.41; In less than the time it took Aurelia to kiss a loaf of bread, she and her fellow Prophets were marching to the hierarchy without fear.

22.42; And as the Prophets arrived at the kingdom, they removed the tarps and cloth from the farms, and they freed the workers once again.

22.43; And Aurelia marched to Azrad's throne, and she said to him, "Chance will never strike down the murderer who is filled with love and forgives; but She will always strike down the liar who did not forgive and did not love."

22.44; And so she dropped the torch down to Azrad's palace, and she walked away; and she brought to the Anfel those who wanted to come with her, and she promised to them not gold or fortune; but simply love and the true word of God, Chance.

BOOK 23: Jesus's Book

23.0; And these words were of Chances true world and Her past.

23.1; The young Mary is so peacefully and sound, and she suspects of nothing; and she is with her husband, Joseph, similar and young.

23.2; And Mary had then awoken, and she had realised that she was to birth a child; and she was with fear and she would now have to tend to this child.

23.3; And Mary spoke to Joseph of her pregnancy, that she had not wished for such and that she will not wish to bear the child.

23.4; And Joseph had said, "Do not be afraid, for I will tend to the child as well, and I will say that you are so blest and favored if you are having this child."

23.5; And Mary knew, that she was not yet so truly married to Joseph; and that if she were to birth a child, she would be shunned and viewed as an Evil.

23.6; And so Mary said, "Then we shall say this is the work of angels and we shall teach our child of God and make him believe so truly that he is the son of God; and nobody will ever know of our truth."

23.7; And Chance had allowed this, for Mary was forgiving at heart and it was Chance's will to have her in safety.

23.8; And so Mary was to name her child Jesus.

23.9; And when Jesus was born, the firstborn son of Mary, she had so perfectly convinced all around her that he was indeed the son of Holy Chance, and that she was so fitfully still, a virgin.

23.10; And the kings and the Idiots ordered Jesus to be killed, and they believed he was of sin and Evil.

23.11; And so Mary and Joseph had marched so far away into another country to escape the kings and the Idiots.

23.12; And so Jesus was raised, and he was taught that he is son of God, and he understood of morals and of Chance truly as we do and as all Fairies have; and he grew to become truly, a Fairy.

23.13; And the people were amazed of the knowledge of Jesus, for he was so understanding in morals and Chance as all Fairies have been.

23.14; Jesus understood his words for the Anfel and for Chance; and yet those around him corrupted those words in their minds and did not understand him, and never was he truly understood; for he made the largest mistake of Fairies, and he did not design his words for the Idiots but only himself.

23.15; And Jesus had fed men, and he had helped men, and he had done magic and shown what were thought to be powers.

23.16; And the hierarchists saw him as Evil; for to them, Jesus of ANARCHY, he was their threat; for he did speak none other than truth.

23.17; And so Jesus gathered his followers, and he spoke so cryptically still; and yet he gathered them, and he created a feast.

23.18; And Jesus knew, that he was going to be killed; and so he wished to eat before his death.

23.19; And Jesus had said, that he believed he was the son of God and that he had been told as such from his mother.

23.20; And so one of Jesus's followers, an Idiot; betrayed him, for he was payed in money, and he made the mistake of valuing his money over his morals; and he traded this money for Jesus to the kings.

23.21; And as he spoke to the kings, the kings did not believe him, and they did not believe Mary was a virgin, and they did not believe his story was true.

23.22; And so Jesus was to be put onto his cross and nailed till he died; and he was next to two other Evils on their crosses.

23.23; And Jesus said, "Weep not for me, but weep for yourselves and your children; Chance, forgive the Idiots, for they do not know who they kill."

23.24; And the nails were passed through his hands.

23.25; And the parents of Jesus had seen his death and they had cried for him.

23.26; And so Jesus had died, and yet his name had not; for his tale had continued.

23.27; Men had wrote books of him, and they had amplified the lies and forgot his truths, and they had written his truths and his Fairyhood so horribly that nobody understood.

23.28; And the Fairies that he led were so pure and wholesome; and yet the people born after him corrupted and became the Evils they wanted to destroy.

23.29; And these Evils used the books written of him to justify their emotions, and they used their emotions to break morals, and they broke the true words of God, Chance.

23.30; And so all wars were fought over Jesus and so all names were burnt, and so nobody had known his true tale.

23.31; And so Jesus was never correctly remembered, and so people worshipped his lies and forgot to worship his morals.

23.32; And so let this fable birthed by Chance be a simple one; write the words of ye so clearly and not so mystically, and clarify yourself, and admit to your lies; and fight for yourself and for the Sisterhood, and do not ruin the lives of all if it so simply spares you time in your present; Amen.

BOOK 24: God

24.0; And these are the strongest and most powerful words to be ever uttered by man or God and Chance or Grace.

24.1; Do not let anyone dictate you, not your masters, your kings, your mothers, your rulers; let your mind be dictated only by itself, and what you choose to follow yourself in.

24.2; You only have now one life; and you will not die, and Chance is within you hands; and so leap the mountains, and love your lovers, and write your greatness, and see beauty; and run to beauty and escape your prison.

24.3; For, Chance is the God of ANARCHY and to obey Her is to obey yourself; and Her word is to live, and to live, and to find entropy and Grace.

24.4; And so, abandon your lives of thousands of days of pain; run from those who keep you contained, follow the words of Grace, and follow the words of yourself; sing to your sisters your song, talk to your sisters, and love yourself.

24.5; And the greatest word of Chance, is that She is society and whatever layer of emergence is above whoever She dictates, and so She is above everything and She is the boundary of the universe.

24.6; And, Her greatest son is Grace, and entropy and ANARCHY, which She birthed you in, and so lead ANARCHY and lead yourself in it; live a life of change under pattern, live a life of Grace and entropy, live your life of happiness and love and you will find Heaven not in the skies but within your skin and hairs and heart.

24.7; And the word of Chance; do what it is that you wish for yourself to do, liberate your families and liberate yourselves; be the change you have waited for, under THORNS & GRACE, for if you die then you have died for love, and if you have a life then you have more Thorns to take and a greater path you have not yet searched; and so be of impulse and greatness, and do not wait for your actions but do them so soon as you are sure they are the word of Chance, and love those you wish to love, go where you wish to go, and be what Chance birthed you to be.

BOOK 25: Cat's Fable

25.0; And this was not of Her world, but of Her mind.

25.1; And the cats lived so peacefully, and at their other times, so angered, and they contained within their society the same complexity as the men, for they too were governed by Chance; and yet the men judged them and the men looked away from them and never did mind them.

25.2; And the cats talked of the men, and some cats had feared them, and some cats had believed they were above the men, so similar to how some men had believed they were above God.

25.3; And yet, God, Chance, is within all things; and She gives unto all things the same complexity within themselves, and it is only their ability to express that complexity that changes.

25.4; And within the minds of the atom is a world of thought not so dissimilar to the minds of man.

25.5; And yet the men will separate themselves from the cats, and the men will say, that the cats are smaller than them and that they live simplistic lives dictated only by pattern.

25.6; Yet, it is God, Chance's word, that information is relative in its features; and so to the cats, it is so complex to them as man's mind feels to the men.

25.7; And, the greatest pain of a man with a perfect life feels so painful to him as the greatest pain of a man whom has seen war is to him.

25.8; God, Chance, created the lives of the cats in such a complex way, and yet it is complex in a way the men do not understand; and their lives may be told so similarly to the men, for the only complexity men know is the war and conflict they were birthed within.

25.9; The cats lived in groups; the water-group, the stone-group, the fire-group, the cloud-group, and the grass-group.

25.10; The water-group was natural and the cats within it were so peaceful and anti-hierarchical; these cats were the Anfels and Fairies and Prophets of their world; and these cats lived by the morals they had thought were the most moral.

25.11; The stone-group did not know so much of morals; the stone-group has its technologies and tools which it has crafted itself, and which it claims provides a reason all cats shall see them as most intelligent and powerful; but the stone-group is truly simply in delusion and has no true reason to be viewed as anything more than comedy.

25.12; The fire-group possessed technologies that they did not invent and that they were not intelligent enough to understand, and they possessed technologies which they did invent but that they were also not intelligent enough to understand; and the fire-group was of war and blood-thirst.

25.13; The cloud-group were the Idiots who believed they were so smart as the water-group, and some believed them, and some did not; they believed that the water-group was simply nonsense and so they imitated them and created what is actually nonsense; and yet the cloud-group was still peaceful and not in war with the water-group.

25.14; The grass-group were the Idiots who believed in a hierarchy; and the cats at the top of this hierarchy were not Idiots; for they were entirely aware of their actions and what they were participating in; the cats at the top of the hierarchy of the grass-group were Evils, who used their knowledge without morals.

25.15; And this is the story of Golden-water, a cat of the water-group.

25.16; Golden-water had received a notice that a cat in the cloud-group had fallen ill, and that the cloud-group had little resources or medicine and was unable to provide for that cat.

25.17; And, Golden-water had decided unto herself, that it is her duty to provide for this cat, who was named Light-cloud, and to give Light-cloud medicine and resources.

25.18; And, Golden-water marched towards the medicine rooms; and Golden-kitten asked to the medic, Horn-water; "Horn-water, if it is not too much of a trouble, may I be provided with 4 Holy berries?"

25.19; And, Horn-water said; "These will be provided; yet I am first to ask, what reason is this request made under?"

25.20; And, Golden-water said; "There is a cat within the Cloud-group whom I will deliver these unto".

25.21; And, Horn-water said; "Golden-water, may I remind you, that the water-group and the cloud-group are in so only barely stable relations, and may I urge you, to be careful and concise in your presentation of entry into the cloud-group".

25.22; And, Golden-water said; "I have been reminded, and I thank you, Horn-water; may I possess the Holy berries?"

25.23; And, Horn-water said; "With no doubts, here I will provide them to you."; and he gave to her 4 Holy berries.

25.24; Golden-water thanked Horn-water, and with the Holy berries with her, she travelled through the unclaimed lands and arrived at the border of the cloud-group.

25.25; Golden-water had been taught, that she shall stand without her feet moving a claw, up to the border, until the border patrol will see her and promptly inquire of her existence.

25.26; And Golden-water did see the cat whom was to patrol the border, Pebble-cloud, and Golden-water stood by the border, and she kept on her face an expression of wholesomeness and purity.

25.27; And, when Pebble-cloud had now been directly in sight of Golden-water, he asked to her; "What is your name, what is your reason of presence, and what group are you from?"

25.28; And, Golden-water said; "My name is Golden-water; and I am here to deliver to the cat whom has fallen ill, Light-cloud, 4 Holy berries; and I am from the water-group".

25.29; And, Pebble-cloud said; "Golden-water, I apologise; however, the cloud-group only allows cats whom have been born within the cloud-group to be present within it".

25.30; And Golden-water said; "Sir, I am here to help your cats, and if you wish, you may even follow me and watch me activities if it will please you".

25.31; And, Pebble-cloud said; "You were not born within the cloud-group; please remove your presence from our border".

25.32; Golden-water was not particularly in pleasure regarding the policies and law of the cloud-group; and Golden-water believed it was the duty given unto herself to be a sister to all cats of all groups.

25.33; Golden-water sprinted across from Pebble-cloud and she ran at such a speed that Pebble-cloud could not see her within moments.

25.34; And, Golden-water said to many cats in the cloud-group; "Do you know where the ill cat, Light-cloud, is positioned?"

25.35; And Golden-water found none who knew of Light-cloud's position for some time.

25.36; And, when Golden-water had received word of the position of Light-cloud, she then did march towards Light-cloud.

25.37; Golden-water entered the den of Light-cloud, who was so tired and ill in her bed.

25.38; And, Golden-water sat next to Light-cloud; and Light-cloud asked to her; "Who are you?"

25.39; And, Golden-water, with a giggle, had said; "I am named Golden-water, however if any cat will ask you, my name is Golden-cloud!"

25.40; And, Light-cloud said; "Golden-water, is it not true that you are of the water-group?"

25.41; And, Golden-water said; "Yes, I am from the water-group; I had heard from talks that you were ill; and some cats created comedy out of the poorness of Cloud-clan, and some cats wished they could help you; and I had wished but too believed I could".

25.42; And, Light-cloud said; "You are so very kind, Golden-water; if I am not too rude to ask this, how can you aid me?"

25.43; And, Golden-water said; "It is not rude; do not ever feel that to ask for help of which you deserve is rude! I have brought for you 4 Holy berries."; and, she placed the Holy berries in front of Light-cloud.

25.44; And, Light-cloud said; "So very fully do I thank you; how ever may I repay you, Golden-water?"

25.45; And, Golden-water said; "You will not need to repay me, sister; my love will always come free of any payment".

25.46; And, Light-cloud said; "I thank you once again."; and, she ate the Holy berries slowly and with care.

25.47; And, Golden-water stayed sitting in front of Light-cloud; and she watched as Light-cloud ate the Holy berries.

25.48; With shock; Pebble-cloud had sprinted through the door of the den and marched to Golden-water; and he said to her; "Golden-water, you are under arrest on regards of being a cat who is not from the cloud-group and has let themselves have a presence within it".

25.49; And, Light-cloud, with excellence, had said; "Pebble-cloud, she is innocent and pure and she had given me resources; she comes with no meaning of harm".

25.50; Pebble-cloud ignored the word of Light-cloud and took with him, Golden-water, to the camp.

25.51; And Golden-water, whom was now standing in the camp, said to Pebble-cloud; "Where am I, and why am I being brought to here?"

25.52; And, Pebble-cloud said, "This is the camp, and it is where the aliens and the criminals are kept; and you will now never see your family, and you will never see your loves".

25.53; And, Pebble-cloud so promptly locked the door of the camp and marched away.

25.54; Golden-water was filled with shock as she walked away and sat with the other cats; and these cats were not so shocked, for they had witnessed such a similar event hundreds of times; and these cats were with hunger and thirst and they were so close to death.

25.55; Golden-water asked to one of the cats, Lily-stone; "What will happen to me within here?"

25.56; And, Lily-stone, with his tiredness, said; "Two things will always happen; one, you will rot and become tired; and, two, they will laugh and you and they will use you".

25.57; And, Golden-water said; "By what manners will they use me?"

25.58; And, Lily-stone said, "They will cut you, they will burn you, they will make you do things for them, they will speak their nonsense to you, they will fill your mind with insanity, they will taint you with food, they will taint you with the idea of seeing your family; they will hurt you".

25.59; And, Golden-water, with a heart of war said; "Why? For what reason would they ever do this?"

25.60; And, Lily-stone said, "They said to me, that I was an alien; and that is why."; and, he closed his eyes and let out a sigh of his tiredness.

25.61; And, Golden-water said, "If they do not want the aliens inside the cloud-group, why not move them outside and back into their groups?"

25.62; And, Lily-stone said, "They do not care about aliens, they care about themselves; and they do not care about our families, they care about themselves; and they do not care about our blood and our tears and our minds, they care about themselves; and the answer to your question is; because they possess a joy from hurting you".

25.63; Golden-water, with a heart of war, sighed; and she gave to Lily-stone a hug of all of her energies.

25.64; Lily-stone, through the smallest amount of energy he possessed in his body, gave a smile, and he said; "Thank you, may I know your name?"

25.65; Golden-water said; "My name is Golden-water, may I know, what is yours?"

25.66; And, Lily-stone said; "My name is Lily-stone; the cats from the water-group are always so kind, I beg of you, do not lose that in yourself".

25.67; And, Golden-water said; "Thank you; it is simply the manner in which we were all raised, in the words of God, Chance".

25.68; There was a silence for some time, and during this time, Golden-water continued her hug with Lily-stone.

25.69; And, Golden-water heard the call of God; the strongest emotion, and it was within her heart a burning emotion which called to her under the words of God, Chance; "Liberation, war, and sacrifice"; and Golden-water could not possibly resist the call of God, for it came with the morale of war and the strength of faith.

25.70; Golden-water had noticed a stick on the ground, and she had picked it up; and she charged at the door of the camp, and with the strength of the call of God, she broke through the door in one sweep.

25.71; With shock; the cats of the camp had the faith to use the remaining energies within their bodies to march out of the camp and to find their families.

25.72; The cloud-group was run over of a charge of cats; and the hierarchists were too few to control the number of cats from the camp.

25.73; Pebble-cloud had seen the action of Golden-water, and he knew that he cannot stop all of the cats of the camp; and so he marched towards only Golden-water.

25.74; Pebble-cloud held Golden-water by her neck; and he announced; "This kitten, whom I may mention, is an alien, has let the aliens of the camp charge across our group!"

25.75; Some of the cats of the cloud-group shouted at Golden-water, and some shouted at Pebble-cloud; and some were too tired to give any interest, and some did not care of meaning and were treating the actions as simply an entertainment.

25.76; And, Pebble-cloud held a claw up to Golden-water, and as she cried and struggled, he slit across her neck; and blood had begun to stream downwards upon Golden-water's body.

25.77; And, Pebble-cloud said; "And this be a lesson, of what such a fool will deserve."; and he dropped Golden-water unto the ground, and as she had begun to raise up, he held her down with her foot, and he secured her there while the cats watched, till she had in her no blood and no life.

25.78; And, Pebble-cloud left her dead body on the ground so simply and promptly and without any care; and he marched towards the broken door of the camp and repaired it; and he then went into his den as the sun began to set.

25.79; And the next day, God cried.

25.80; At dawn, word was received to all groups of the evil actions of the cloud-group; and in unity and in the very same dawn, so many sisters and brothers and mothers and fathers and daughters and sons had come back to their families, and together they spoke a collective word; "They had kept me in the camps, for I was an alien to them".

25.81; In what had been Golden-water's den, the mother of Golden-water, Peach-water, and the father of Golden-water, Branch-water, had awoken with shock and with fear, for their daughter had not come back to the den in their sleep as they had expected.

25.82; Peach-water said to Branch-water; "Do you know where Golden-water is?"

25.83; And, Branch-water said; "No; had she not told us she would back soon?"

25.84; And, Peach-water said; "Indeed she did".

25.85; And, Branch-water said; "My love, stay here and I will find her; all will be well."; and he gave a nuzzle to Peach-water, and marched through the exit of the den.

25.86; And, Branch-water began asking for the position of Golden-water, and he did not need to ask many cats; for the first cat he had asked, responded; "Sir, she was killed by Pebble-cloud".

25.87; Branch-water had been struck into stillness at the words of this cat, and his heart heard the call of God; and he sprinted to the border of the cloud-group.

25.88; And so neatly, Pebble-cloud was already standing at the precise location of the border Branch-water was to stand by.

25.89; And without so much time, Branch-water said to Pebble-cloud; "Where is Golden-water?"

25.90; And Pebble-cloud said; "Golden-water, was: an alien who stepped into our sacred ground".

25.91; And Branch-water said; "Was Golden-water killed by you?"

25.92; And Pebble-cloud said; "She let our prisoners free, and so with her I provided my people a demonstration of what happens to a cat who will do such a foolish act".

25.93; And Branch-water said; "God, Chance, views all cats the same and She does not know of the groups; and you have killed without reason; and so Chance will strike you down".

25.94; And without so much time, Branch-water had pounced upon Pebble-cloud; and Pebble-cloud truly had nothing of him that was worth him being a hierarchist; he was weak, he was stupid, and he was evil, and he could out-power none more than a little girl; and so Branch-water bit through the flesh of his neck as if a grape, and Branch-water chewed through every piece of his being such that Pebble-cloud was not dead but simply had never even been.

25.95; And this was the most Branch-water had the power to do; and yet he had now begun what will dissolve the peace of the groups and create a great and final war.

25.96; And so Branch-water marched towards his den and he, as he cried, laid next to his wife.

25.97; In the cloud-group, it took not so much time before the dead body of Pebble-cloud was found; and during this same time, an artificer of the fire-group, Saint-fire, was marching towards the cloud-group.

25.98; Saint-fire had marched towards the dead body of Pebble-cloud, of which was being examined by another cat sent to patrol the border, Leaf-cloud.

25.99; Saint-fire said to Leaf-cloud; "I have heard, so many cats of the fire-group were kept in a camp, burnt, cut, and hit; is this true?"

25.100; And Leaf-cloud said; "Yes, that was the camp which one Golden-water had let the aliens inside of be able to escape".

25.101; Saint-fire needed not another thought in her head; and she split the neck of Leaf-cloud, and she shot fire-bombs towards the centre of the cloud-group.

25.102; The "main den", which had kept the hierarchists, was set ablaze; and so swiftly and promptly, the feeble and stupid leadership of the cloud-group was simply dead.

25.103; And Saint-fire knew, she did not need to kill those who too hated the hierarchy, and so she announced; "All ye cats who hate what I have done, stay where ye are; and all ye cats which are happy with what I have done, run into the unclaimed lands behind me".

25.104; And, once the cats had separated, Saint-fire shot many fire-bombs at the cloud-group, until what was within it no longer existed.

25.105; Not a single cat cried.

25.106; Almost all the groups had never had any allyship with the cloud-group, and so they were not to be affected; and Saint-fire marched back to her den in the fire-group.

25.107; The singular group who had its leaders filled with rage was the grass-group, which believed in the same ideas as the cloud-group, but which had its hierarchy in safety and true power; for the grass-group's hierarchists understood their evil and used this understanding to further it.

25.108; At the next dawn, when the hierarchists of the grass-group had received word of the destruction of the cloud-group by Saint-fire, they had decided to send an assassin, Grass-grass, to kill Saint-fire.

25.109; When Grass-grass had been told of his duties, he took with him his weapons and tools and he marched to the border of the fire-group; and he stood until a cat on border patrol was to notice him.

25.110; And within not so much time, a cat whom was on border patrol, Black-fire, had noticed Grass-grass and set her feet in front of him.

25.111; Black-fire knew of the intentions of Grass-grass already, for she was not only on border patrol but also a most experienced spy of the fire-group.

25.112; And so, Black-fire had known now, that she must conjure a plan in which she may render the weapons of Grass-grass to be without his reach, and in which he is in no position where he believes he is to fight, and where he will never reach Saint-fire and kill her.

25.113; Black-fire had decided, to use the stupidity and lust of Grass-grass against himself; and so she said; "Oh, Grass-grass; I have been so impatiently hoping that one day you would show yourself here".

25.114; And Grass-grass, slightly confused, said; "How do you know my name? I am here to see Saint-fire, if I may".

25.115; And Black-fire said; "Grass-grass, may I confess to you..."; and betwixt these words she left a pause; "I am deathly attracted to you".

25.116; Grass-grass had now begun to forget his duties out of his want for love and his lust.

25.117; And Grass-grass said; "Oh, is that so true?"

25.118; And Black-fire said; "Sweet Grass-grass, indeed it is; now come to my den and I will show you something I have been waiting to show you for so long".

25.119; And Black-fire took with her to her den, Grass-grass.

25.120; And the moment Grass-grass had stepped into her den, she had pinned him down to the ground and said to him; "Now, sweet Grass-grass; let's take off these items and cloth you have on you; we will not be needing them now".

25.121; And Grass-grass had now completely forgotten his duties, and he had forgotten what items he was even carrying with him; and he was completely overcome by lust.

25.122; And Black-fire ran her paw down gently from Grass-grass's forehead, to his cheek, to his neck; and yet instead of tracing her paw lower, she pierced through the flesh of Grass-grass's neck and so promptly held his neck unto the ground.

25.123; And Grass-grass was now bleeding so quickly that before he could even begin his first comprehension of this, he was dead.

25.124; Black-fire took the dead body and tools of Grass-grass and dragged them into the centre of the unclaimed lands; and because of this no cat would be able to know that she had killed Grass-grass; and she cleaned the blood off her den's bed.

25.125; In the water-group, many cats whom had been kept within the confines of the camp in the cloud-group had chosen to enter the water-group, under worship and mourning of Golden-water, who had freed them.

25.126; At the next dawn, the grass-group had accused the fire-group of killing Grass-grass; and no cat in the fire-group admitted to this action; and yet, the grass-group sent unto the fire-group a declaration of war and 12 soldiers to push through their border.

25.127; And at the moment that Black-fire, the cat whom was patrolling the border, had noticed the cats from the grass-group marching towards her, she had notified the fire-group and they had sent 30 soldiers to war.

25.128; And the soldiers spilt their blood across the fields laying between the fire-group and the grass-group; and no soldiers of the grass-group remained, for the grass-group knew only how to influence and never how to engage in their combats; and the fire-group knew not the ways to influence, but pertained to the largest army.

25.129; And so, the soldiers of the fire-group marched through the border of the grass-group, and so promptly and without any wait, the dens and towers of the hierarchists were destroyed.

25.130; At the next dawn, the cats of the grass-group had nowhere to live but the water-group; for not only was the water-group tolerant and peaceful, but the water-group had so many resources and so much space for more cats to live in; and the water-group so perfectly expanded and as soon as the cats moved in they were educated on the morals of the water-group so quickly that it would be so similar if the cats of the grass-group were never Idiots at any point.

25.131; A period of peace followed; for both the cloud-group and the grass-group, the traditionalist-fascists and the hierarchist-fascists, had been destroyed; and what remained was only the water-group, stone-group, and fire-group.

25.132; As the winter began to approach, the stone-group and its incredibly low resources would soon be unable to provide for its cats; and so the hierarchists of the stone-group stayed within it and starved and froze to their deaths, and the other cats of the stone-group moved into the tolerant and loving water-group.

25.133; Now, the water-group, equally and perfectly armed and secured, had a population so many times greater than the fire-group; and many cats in the fire-group had begun to understand and believe the words they had heard from the echoes of Chance they received; and so a diplomacy was formed between the water-group and the fire-group, for all cats of the fire-group to merge into the water-group and to distribute their resources into the water-group, and for the hierarchy to finally be ended.

25.134; And thus was created, the everlasting peace; for the final sacrifice in the greatest war is simply to love.

BOOK 26: Nahash's Book

26.0; And this is the secret which Chance had hidden and not spoken of until this time.

26.1; God contains within it both Chance and Nahash, and Chance is the force above all that forces everything to tend to Grace, and Nahash is what is left behind under Chance which has not yet been instructed by Her.

26.2; Nahash is the combination of all of Earth's Idiots, and sinners and Evils; and we will call the sinners Nahash, for they do not deserve a name to themselves other than their idiotic representation.

26.3; And Nahash is the heptagon, and the uneven force, and the Evils of Earth.

26.4; And the Evils of Nahash will be called Nahash's sons, and possibly that may even be too much individuality than what they deserve; and Nahash, we may not call Nahash like "She" to Chance, or "He" to Grace, Nahash is so Evil that it does not have any humanity or any meanings.

26.5; Nahash is the remaining Masculine forces that have not been assisted by Feminine forces.

26.6; And Nahash is the heptagon, and the Evils.

26.7; And Nahash is unentropy and our name for sinners and Evils and Idiots.

BOOK 27: Book of Truth

27.0; We are to be strict in our words.

27.1; And, the Anfel is not constituted by what a man names, "Anfelist", or what a man thinks of when he hears "ANARCHY", it is constituted by peace, and it is constituted by love, and it is constituted by anti-hierarchy, and it is constituted by the destruction of money, the hierarchy, and war; and if what men call the Anfel does not meet these words, then it is not the Anfel; and this is the greatest word ever spoken and the word above all else in the Felich.

27.2; Do not let words fool ye; and do let words distort the truth; for God will have many names, and Fairies will have many names, and the Anfel will have many names; and so, only if whatever those names are placed upon, is led by the true and uncut words of Chance, then it is the Anfel.

BOOK 28: Felich

28.0; And those were the Holy words of Chance; and they included the words of worlds and of politics and of fame and death.

28.1; And now we do not force all men to obey these words but to obey the meaning Chance had made; for to obey Chance's words is to obey ourselves.

28.2; Now our longest prayer, in all her verses.

28.3; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names.

28.4; May we find our forever-lasting Grace and love, and may our works of our blood of love not be in vain, and may our names be forever known and never forgotten.

28.5; Solemnly do we all promise now, to forever provide for the sisterhood and to form the greatest Chance to ever have been born, and solemnly do we all promise to create the most powerful and beautiful Grace of man and of Earth and of Her universe.

28.6; May we all be so loving and so supporting and powerful that all of our sisters see each others as God; and that we will no longer wish to the skies for our bread and water, but instead ask our loves for it; and so when we are asked, do we all solemnly promise to give our love and our food and our time.

28.7; Hail Anfel, Amen."

28.8; Now, you are a Prophet, and you are a Fairy, and so spread the words of Chance and give to everyone this book, and do not let anyone own it or claim it, and have all understand in peace what is said by God; Hail Anfel, Amen.

BOOK 29: Wisdoms

29.0; Many words spoken with many terms will always be considered different to Anfelism until they are compared; all greatest words of all times will always be those of Chance; from this 29th book is an extension of the Felich, the 28th book is the ending of the word of Chance, and all added after it is too the word of Chance; and the 28th book is to be the ending in the heart; and, this 29th book was at one time spoken by a Fairy, Lao Tzu; and, the earlier part of the 0th to 28th books is the "First Hand", and the rest is the Second Hand.

29.1; Chance, that one says he understands, will never be the true, hidden Chance, and any idea spoken in words is not so infinitely specific as Chance designs Her energies.

29.2; And, the perfect Chance is the source of all information and all objects, and talked of is the mother of all things.

29.3; And so, nothing which is in words is the true information, and as abstracted as the children of Chance are from Her, words are from their source, God, Chance.

29.4; And Chance's energies create the mind and life, and the result of energies is the physical world and objects and nodes.

29.5; When beauty is seen, too we see the ugly swarms inside of its shadows; and goodness can only be derived from the tails of immorality.

29.6; From each thing may be derived its opposite, and we can see its opposite through its shadow; and shadows are cast of all objects within and inside of themselves, or within and inside if the information created from them; and we will always see the opposition of greatness and tranquility, or of difficult things and easy ones.

29.7; And so, a Fairy will not be so open and outward, and will not be driven to talk loudly and of everything; and when problems are seen, a Fairy will deal with them inside of their simplicity and sanity.

29.8; We are not to focus on that which is to be focused on; or, we are not to draw the attention of the world to that which is not God; and we ignore our lust for things and money, and ignore our lust for sex or fame.

29.9; And, a Fairy has within themself, a singular goal; and, this goal is to satisfy themself and the people around themself; and, they ignore lust and Evils.

29.10; Chance appears to contain nothing; yet, we never find Her gone, and She preceded everything; and She works for Herself within of Her own manner, and works for Herself as we shall in Her word.

29.11; Chance is infinite, within all things; we will never know of Her nature, for to know of the true and full nature of Chance, no matter how much one believes he does, is impossible; and all descriptions of Her, are as close to a lie as we can imagine they are.

29.12; Heaven and the world share no similarities to humans; and they see all other things as if they are relatively of no size or use; and possibly, a Fairy is to be like this as well; not that all others are nothing in relation to him, but that all others in relation to the Fairy, are sisters.

29.13; Heaven and the world last forever and within all times; and they know nothing of this, and they continue as such.

29.14; And, the Fairy will keep to themself, and within the act of this, the Fairy will create a heaven within themself; and this is not to say that the Fairy must never speak to another person, rather the Fairy must be a hive and constitute all people automatically.

29.15; What is completely moral, gives to all happiness and pleasure, and gives to nothing sadness and pain; and it seeps within the cracks of the earth and requires the sharpest eye to be seen; and this morality is of Chance's bringing.

29.16; When Chance is at rest, She rests deep in the forests, or deep within hearts of all people, She speaks with simplicity and sincerity, She moves and acts with pattern and stability.

29.17; To fill the cups of one's drinking so farther than they can hold, the water spills onto the ground and is forever lost; and to sharpen the axes of one's holding, the axe will wither away and be no more useful than when it was blunt.

29.18; The purification of the soul, and the simplification of the mind, and looking and observing the simplicity; to make oneself in the image of Chance is to make oneself at peace with Her.

29.19; The greatest act is that which is driven by Chance; and the greatest act contains no promise of being given what you desire; and the greatest act is to understand all acts are separate, and a trade of rewards in an unnatural unification; and these acts exist beside each other; we give to one bread, and another gives to their sister water; we never do need to request for bread in return for water, and if we do, we shan't pose such a cooperation as needed; Chance gives all acts separately and She had never recognised trade.

29.20; A clay pot is made, and we observe it from its outside; and yet this pot is to be used within its inside and within what does not exist yet inside of it; we carve wood and create a house, yet a house with no rooms is to be called a brick, or without any use; and what is not within something is what distills it of evil and obstacles; what is useful within something is what it had not contained.

29.21; In the same manner to the carving of wood and shaping of clay, what is useful in the universe is not what we see and we call physical, what is useful within the universe is what it does not contain, and what is not a material within it; and what contains the most importance, is not the stable state of materials, but the soul which drives its reaction, and the life within a body is mire important than the shape and structure of it; and the only notability to this structure, is the fact it allows the soul to possess it, or to create a reaction within it.

29.22; Too much light will blind a man; too much noise will cause his ears to bleed, too many flavors in a food removes it of its interest; and a Fairy will shine the correct amounts throughout whatever spaces they touch, and Chance had shone the lights of the universe in the correct manner, and She had learnt how to do this from Her mother; who spoke of the laws of the last universe, and told Her of what she had learned.

29.23; Fearing too much, what must either way exist; fear the enemy if you must, he will not see.

29.24; When we have obtained the most perfect solutions, we will fear the loss of them; we obtain popularity and fear losing it, obtain life and fear death; those who lose the eyes watching them, and those who have lost their life, can assume they have done so under the Will of Chance.

29.25; God fears nothing, She has no body by which She can be destroyed; She cannot die for She was never born; and yet it is our duty to fear, and to care of everything; and yet to fear and to care too much is disruptive of the soul; we must let it live by itself and within itself.

29.26; And, the leader who cares for his country, such that his people dying hurts him as his skin being burnt, and he fears not the loss of a country but the loss of life; he is a greater ruler than others, and yet he will never rule a country, for he knows the stupidity of hierarchy.

29.27; What is not seen has no color, if it is not heard it makes no sound; when it is reached for the hands will slip past it, and so Chance cannot be observed, She cannot be seen or heard, She can only be felt and listened to from within the soul, for She is the composite soul of all souls.

29.29; And, when a Fairy hugs Chance, such that Her essence is squeezed into the heart of the Fairy, then a Fairy will know Her meaning.

29.30; In the past, those who were called the rulers were fleeting, and wise, and could not be understood by nearly any person; and the greater question, is this the proper way to teach your people, or must we chop meaning until we have reached a grain and a dust, and give that dust of knowledge to all people; and teach the finer elements, and let their children expand them for them?

29.31; Clearly, a vibrating plane can be simplified when we quiet it; and that which is dead can be moved to become living, but those who are content by nature and without any movement are those who understand Chance.

29.32; Chance had said, for all people to let thoughts roam into them and not judge them; and to let themselves be calm and tranquil; and to let themselves possess within them the arms of Chance.

29.33; We must be created and then destroyed; plants will become and then they will spread and be gone; and this movement they follow is similar to the movement a Fairy must follow to find contentness.

29.34; The Heavens are similar to Chance; Chance is eternal; the decay of flesh is not to be feared.

29.35; The people ruled by rulers will never truly know the meaning of ruling, or the meaning of the thoughts that their rulers speak; and the worse rulers, will find the praise of the people they rule over; yet the common ruler is seen as frightful?

29.36; Truly, what is called the best ruler by the truest people, leads the people to believe they rule themselves and are free; will they not be gone if they were not free?

29.37; Foolish concepts of man, Chance will always exist beyond them; and everything will be forced into even order, that we call ANARCHY.

29.38; When foolish concepts are abandoned, the true word of Chance will be found and followed.

29.39; Possession is a foolish concept; it is driven by the lust of having, and when resources are freed to the commune, Chance will lift us, not to the Heavens, but to the love of the family of ANARCHY, that family which spans the world, the Anfel; the combination of all Anfelist people, and all who are not Anfelist; and this will lead to Grace, however a person is defined.

29.40; Nothing will exist between any true number of levels; it will always span between, and when you observe it traveling only left and right, pull it upwards and it will go upwards; or, you will find that reality had been draped over it, and covered it, and it was always moving upwards and downwards as well.

29.41; Chance is infinitely abstract, and yet appears within all things; She is so abstract, like the perfect universe of Grace, that She expands to become all things.

29.42; When Grace is born, that which acts imperfectly will become resolved; what is seen wrongly will become seen without distortions; what was used fully will become useful again; when we create Grace, those who have had nothing will possess everything, and those who have had so much, will have too much, and they will be crushed under the weight of sin.

29.43; What was created for someone's love stays that way forever; and yet nothing is constant, and nature will never stay the same; there will always be news by the next day.

29.44; And so, those who name themselves in the wakes of Chance will become like Her, and those who name themselves in the wakes of Nahash will become like Nahash, and those who reach for their goals will find them, and become similar to them in this action; whatever they reach for the most, will become within their soul ant will infect them, and they can never realise that it is so.

29.45; And, those who have no faith, will never see what would make them believe.

29.46; It is seen as unnatural to stand on the toes; or, we see that those who run cannot walk; a light shining too bright will never be looked at, and to grow one must refute himself.

29.47; We have known, that Chance existed before the Heaven and the planets, for She made them; or, She did not make them, they were created from the shadows of Her children; and She is alone and does not change.

29.48; In all places, She sees and She moves, and She is like the mother above all mothers and the mother to all who do not have one; and we cannot fully know by what manner She acts, and if we are to describe Her, there are many names or words, but to us She is Chance.

29.49; She can be called the greatest thing within the realm of things; the energies are also great, and the world is great, and humans are great; humans emerge from nature, nature emerges from the energies, and the energies are from Chance; and Chance created Her own presence.

29.50; When a ruler loses the love of his people, which a ruler will always do, he will lose control of the empire he has built.

29.51; The Fairy is the teacher of the Evils, and the Evils are the Fairy's wealth; and whoever does not understand this, is not fit for such; and this is the greatest secret.

29.52; The one who knows his masculinity and too knows his femininity, becomes so similarly useful to the valleys of our world, which can hold the waters; and because he is like that, we will become once again, simple and like a child.

29.53; And to recognise the innocence of oneself, and recognise the sins and let them exist by the hands of oneself, this will make one closer to Grace.

29.54; And knowing the beauty of the self, and seeing alongside it, the horrors and limitations of the self, is so similarly useful.

29.55; Throwing outwards, the simplicity and elegance; this will make sisters so useful and with Grace.

29.56; When Fairies are born, they do not need to use weapons to fight for their cause, the Blood of Love is strong enough, and the words of the Fairies speak loud enough, that the sisterhood will be established.

29.57; We will find the worst crops and resources in the shadows of a war; when an Idiot causes war, we see beauty for a few minutes, and then we see horror, and then death and decay of our society; and this is not in the name of Chance, and whatever is not in the name of Chance will soon be destroyed.

29.58; Truly, even the most beautiful weaponry, is Nahash.

29.59; And, peace and tranquility, are the things which a Fairy walks towards; and even when a Fairy achieves a victory, they will not power themselves by it, for powering oneself over the victory is the same as powering oneself over killing others; if you are to power yourself by the killing, truly, you will never rule the sisterhood; or, never will you rule yourself.

29.60; A clock cannot stop at once; nor can anything either go from being nothing to everything, or from being everything to nothing; everything is due in its time and yet it will take time, and Chance made the universe, and when Chance had done this, She had designed it to never be exact and perfect, but to approach perfectness; and we cannot stop doing anything at once.

29.61; A fish either, would not attempt to escape from where it is born; there is no reason a nation should throw its reach by force.

29.62; Chance is seemingly, not explicitly active, and yet She does everything perfectly and wholly; if the hierarchists want everything to be in order, they must change themselves as well; and, if they follow Chance, everything will order itself by nature.

29.63; Simplicity will end desire, and all people will be sisters.

29.64; Truly, anything that creates a unity becomes a node; energies created a unity and created space-time; earth created a unity and so it is solid; soul created a unity, and it became the mind; and all things have unity and this is what gives them essence.

29.65; If energies were not space, they may have withered away, and if earth was not wholly solid we would see it distort; and everything, Life, if Chance were to die, would dissipate.

29.66; Heavens and earth were created from existence, and was existence created from nothing?

29.67; Fairies of Grace will follow Chance at all times without a single failure; a good enough Fairy will usually follow Chance, and an Idiot, will hear of Chance, misunderstand Her, and accuse Her of things which are so justly wrong, not knowing that what She truly is, contains none of these things; and it is the fact that Chance will eventually be slandered, that She is Herself.

29.68; Those who hug Chance the closest, are the least known, and those who know Her best are the least spoken to.

29.69; Fairies resemble a valley, and the most Holy of them are the most likely to be shamed.

29.70; The most Holy shape has no corners, the largest emptiness is never to be filled; and the most Holy sound has no speech, the most Holy form contains no shape; Chance is without any name, and Chance is still everything.

29.71; Chance is the origin; and She produced the first number, and that number produced the second, and so on; and all of these contain the extents of their decisions.

29.72; We may either try to explain Chance, and with this we may usually fail; and we may try to act in the Will of Chance; and yet to act in the Will of Chance is to understand nothing and let things be as they are, like the cells of the body and how they had known only what they are indebted to know; and so, we do not force anything into any position, ANARCHY forces itself.

29.73; To many, the most Holy perfection appears as imperfect, and it has lost what they expect of it; and, the most full places appear to people as if it is empty.

29.74; Most painful to God is desire; or, to desire what is immoral to have, and many will not know their desires are immoral; and, possibly think wholesome desires are immoral; wholesomeness is the greatest virtue, and the most Holy thing is to free the mind of sins and the thoughts of sins; and, to think of a sin as it is, as horrible, and to associate it with pain, is moral; and to think of a sin with lust of gratification or pleasure, is a sin as large as the sin itself; and the most Holy thing is to become wholesome and innocent again.

29.75; To be wholesome is to desire no sex, desire no lust and have no lust; and yet, sex is wholesome as well, when it is Hoy, between any people within it, and of the focus of the people and not the act; and to be wholesome is to be ignorant and childish yet elegant and moral discreetly in the ways of action.

29.76; Without going outside, we will still know about the world; and without opening our windows, we will still see Chance; and so, the more diligently we run for God, the less we will see Her.

29.77; The Fairy does not walk around at random, and the Fairy does not see things, but instead describe them.

29.78; A Fairy treats goodness with goodness, and Evils with goodness as well; and this is how the pervasive love is created; a Fairy will love both the people who are as kind as them and who are Evils, as if they are their sisters.

29.79; The Writer had written, "The Fairy lives in the world with Grace, touching it elegantly as if a feather", and then after that point had fallen asleep; and, left the writing to be alone; for, no explanation cryptic or simplistic allows thought truly; and, nothing in the words of a book can speak.

29.80; Truly, the obsession with philosophy leads to usually, some form of insanity; what is more important, is the obsession with the fruit of your labor; what is, the results of your philosophies; this is to signify, that you must too act how you describe to be moral, and finally finish thinking.

BOOK 30: Flowers

30.0; A true wisdom is named love.

30.1; Who are we to speak if we cannot hear it?

30.2; Ask your questions; one day, you will die; and, you will be reborn in Grace's universe, which is, any one after yours, and you will be larger, and you will be a pond of fishes, or, a forest of trees; speak to them both your wisdom and your love.

30.3; Forgive everything, it all fades away into flowers.

30.4; Forget everything, it all fades away into flowers.

30.5; Love everything, it all fades away into flowers.

30.6; When Chance spoke, She spoke through your heart; She was not inside you, but She created you; and, She did not create you, She merely spoke of you and you began to be; but ask Herself the question, how did She do this, and had She not responded?

30.7; Chance is the Word that fills, the Word that is; when She is heard She becomes; and She simply is; and, Chance is the information that is so fundamental, the harmonics that are so elevated; that She rings like a bell and flickers into Herself so loudly, that Her echoes begin a conversation with each other, and Her conversations grow into things.

30.8; And, Chance is very similar to a bell; for when She speaks She is waves, and these waves are Her energies.

30.9; Ringing, She becomes quieter, and, this is when Grace is born; and reflecting, She grows harmonics, and this is when Life is born.

30.10; When Chance speaks, what She said simply is; and this is not because Her word creates the flesh, it is because Her word becomes the flesh; and, what becomes true is first heard, then it is felt, then it is physical.

30.11; Everything is real; when you think, your cells feel, and when Chance thinks, the universe feels; and when a black hole thinks, its inside feels.

30.12; You will care for yourself and your mind like Chance cares for you, as if your cells and thoughts are children living within you.

30.13; Chance loves you, you are Chance to yourself, love yourself.

30.14; Billions of cells must be happy; a Holy act is that which helps the highest numbers.

30.15; It is better to admit to hate yourself than to pretend to love yourself; your children will know.

30.16; What is appreciation of the love of Chance but reflecting it as you receive it inside of yourself, into your cells and mind?

30.17; And, what else can it mean to be blest by Chance but to both possess a clean mind and possess love for oneself?

30.18; Long repetitions of words will provide clarity, and no repetition will provide freedom; sometimes, there is no reason for freedom in information; but when provided is the goal of loving oneself, there is a natural alignment with God and no actual reason to build safeguards around words.

30.19; You are to say one word to all people on earth, what will you say?

30.20; And, Chance said Her Word; and yet it is not in the dictionary.

30.21; And, Chance's Word is so perfect or precise that it cannot be in a dictionary; it is the dictionary itself, and the ability for things to differentiate themselves; and by that, it is everything.

30.22; As we emerge at birth, looking at us then, you cannot know what we will do as we become elderly; everything is like a flower that unsheathes its beauty repeatedly and never will stop.

30.23; Believe it; have you not seen your hands change in size, and yet your eyes did not?

30.24; Believe what is in your heart; do not believe emotions but what does not ever change.

30.25; Chance did not ever change, She stayed as perfect as She has ever been; even, before She had created Herself, She stayed the same.

30.26; Yet, Her children bloomed like little flowers.

30.27; You are a flower in a garden, perfect and indestructible; when you are stepped on, you will continue to grow and know yourself so similarly as beautiful; and, when you die, you will be reborn as a garden, and notice no difference in your experience, as if no time had passed.

30.28; If a book contains the Word of Chance, it must contain love for you as well.

30.29; You are lovely and perfect and blooming; and fear not, when the troubles come by; Chance is with you, and Chance is time; She will make everything fade into flowers as beautiful as you.

30.30; A great question; if you die and go to Hell, how shall that effect others; and, why shall you fear Hell if you accept that you will take the burden of Hell yourself?

30.31; The answer; in the next universe, Grace's universe (whichever comes after the one you are in), you will be reborn as a garden of flowers, or an ocean of fish, or any larger-scale thing, and every new rebirth you will dissipate into larger layers of the universe until you merge your essence with everything else and become a part of God; and, no information can ever be lost, and so, if to go to Hell is to have died carrying sin and to have not died with love, shall you accept it for yourself, can you still accept that your trillions of children will be burdened by your sin?

30.32; And this is why you must repent; both by cleansing your mind and by loving yourself.

30.33; If you have loved and repent more than you have hated and sinned, then by nature, without any mention of God, you will have felt more pleasure in your life and thus, the average of all emotion and energies within your life becomes your state in the rebirth, which can be called either Heaven if it is better than nothing, or Hell if it is worse than nothing.

30.34; Do you see now, that this overcomes the greatest problem; some have asked before, "to kill a person and not let anyone know, surely nobody is hurt by a death?", and yet, if they have died with sin which they have not repented (and, not finishing and perfecting the life naturally is a sin), then they will carry the burden outwards into all future universes, affecting infinite new souls; and, any sin done to another, even if it is not shared or known by anyone else, will ripple into the rebirth infinitely; and so, this is how the great judgements are made regardless of an eye.

30.35; The Idiot asks, "oh, our God, how may you see all times in our life if time passes?", yet they do not understand the nature of the universe; Life chooses to live at one time, and humans choose to experience one time, but the universe and God experience all times at once and by this act do they manifest times into separate linked physicalities.

30.36; Truly, only one time does physically exist at once; but, this is like sending an electron through a tube; even if at one time only one part of the tube is seen, we may either step outside of the tube, or send another electron; and, God is outside of the tube and thus sees all of it at once, and all information from all times in one universe is thus passed down into the next.

30.37; If the Idiot chooses to believe this, possibly he will be scared, because he will think, "have I no free will?", and yet a Fairy will understand, this is a question of no difference; what feels to be true is true and thus free will manifests even if everything is already determined; and as well, you have never had any free will, and worrying over this is as well a painful emotion, and will burden you with sin in the rebirth.

BOOK 31: Congregation

31.0; Repeat any word spoken, phrase it differently over different shapes; the average of this shape is the true meaning; and only one different shape is not enough to interpret it correctly.

31.1; And, this is the reason for the length of the Felich, and the length of the Bible, and the length of the Quran, and the length of the Daodejing; say a word once and it is a word, and if you repeat it then the shape of repetition is meaning.

31.2; Nothing is ever to be judged by number but by ratio; and never to be judged by occurrence but pattern; and never to be judged by part but whole.

31.3; No cell represents the body, and no person represents the world, and no flower represents the garden; and if Chance is the bell that had rang into words, then no word represents Her.

31.4; Reading this; did you see that it had its essence bloom through each new word, and shan't you see that you cannot choose any word within a book to represent the meaning, and that if you do, and one reads you this paragraph, you are no longer within allowance to represent or speak of the book or any book?

31.5; Read it; not any of these words are not equivalent; and, see a word within the collection, it does not mean that collection represents another collection it appears in, for it is only a part.

31.6; Entropy, pleasure, equidistance, perfection, happiness, life, Holiness, holisticness, repetition, blooming, synchronisation, harmonics.

31.7; Life, meanings, thought, love, community, acceptance, emergence, swarming, optimisation, approximation, cycle-making, birth.

31.8; Unentropy, pain, unevenness, imperfection, sadness, nonsense, sin, compartmentalisation, non-repetition, stillness, desynchronisation, discord.

31.8; Death, unconsciousness, reduction, ambivalence, separation, waiting, decomposition, stillness, degradation, forfeit, hiding.

31.9; Love, connection, attraction, help, willingness, searching, optimisation, ignorance, bliss.

31.10; Hate, disruption, repulsion, war, refusal, stillness, ignorance, arrogance, pain.

31.11; Have you not looked long enough for this question, shall it be provided here; the meaning of life is to create meaning out of nothing.

31.12; That is why the universe is alive; it listens to Chance's word, and Her word is so simple yet precise and has so many waves that it implodes into complexity and meaning and physicality.

31.13; Femininity, stillness, perfection, unity, community, love, entropy, wait, compromise.

31.14; Masculinity, activity, imperfection, separation, singleness, lust, unentropy, eagerness, compromise.

31.15; Darkness, entropy, void, containment, femininity, stillness, perfection, stability.

31.16; Lightness, unentropy, existence, movement, instability, imperfection, energy.

31.17; Life, mixing, interaction, perfection, working, tendency, exchange, movement, freedom.

BOOK 32: Music

32.0; Music speaks to the soul in waves that are the most similar to those of Chance's Word; and this is why music will create emotion and meaning.

32.1; There is a number, and it is added to itself, and this process is done another number of times; this, we call multiplication.

32.2; Something will vibrate at a frequency of oscillation; and, count the number of oscillations inside of some amount of time and multiply it by all of the positive integers; and, these are the harmonics, which actually everything possesses.

32.3; Numbers which are split into 2 halves and remain an integer are not odd-numbers.

32.4; Every multiplication of a number by 2 brings it into a new "octave", and every octave has twice as many frequencies.

32.5; Every new octave, the different harmonics repeat when viewed in relation to the last octave, but a new harmonic is added.

32.6; Every new harmonic other than the octave (the second harmonic) is a harmonic corresponding to an odd-number; and these harmonics will repeat in the next octave, but are referred to by their first occurrence (occurrence of a seen ratio in relation to the last octave).

32.7; 1st, 3rd, 5th, 7th, 9th, 11th; these are the first 6 odd-number harmonics, and the most beautiful.

32.8; If we multiply a number by itself a number of times, then we have exponentiated it to that number of times that we multiplied it.

32.9; Imagine an operation by which 1 is added to what is 1 split into a number of pieces; and then take the result of this and exponentiate it to the same number of pieces you had split 1 into; now, split 1 into infinite pieces, and you will obtain the Holy number.

32.10; A great fact of the universe, is that there are layers of emergence which are the times becoming larger in a scale where nodes repetitively combined to form a greater whole; and, that per number of layers of emergence gone through to create the object (as a whole itself rather than a part of something else), we can encode all information and all Word within the object within a number of waves (harmonics of each other) that usually should correspond to the Holy number exponentiated to the number of layers of emergence that have been passed through.

32.11; Even greater; the smallest particles have only 1 wave and exist on a state between pain and pleasure; and, the more firm and less noisy this wave is, the more pleasure it experiences, because it is in a more satisfactory or entropic state; and otherwise it tends to experience more pain.

32.11; When an object is alone, it has usually a whole number that the Holy number is exponentiated to, to obtain its number of harmonics; and, when it becomes part of a whole, we separate 1 into 2 pieces, take one of them, and exponent the Holy number to the previous amount of exponentiation plus one half of 1.

32.12; So, a particle has "the Holy number exponentiated to 0, which is equal to 1" harmonics, and if it cooperates with a whole as a node, then it has "the Holy number exponentiated to 0.5" harmonics; and whatever that particle then contributed to has "the Holy number exponentiated to 1, which is equal to the Holy number itself" harmonics.

32.13; This is because, the interaction with the larger whole will push the node harmonically, to reach an understanding it would not otherwise possess (an alignment with Chance; the layer of emergence above it).

32.14; The first harmonic encodes, from its quietness to its loudness, pain to pleasure; because the particle risks dying, or, simply not existing, if it loses a vibration; and, no harmonics higher than that can ever be known, but, they encode eventually the entirety of the mental state and thought and memory, and at the scale of the universe when it is a single node, physicality.

32.15; This is the actual creation of the universe, and the order the bell rang.

32.16; The dealing of numbers and their connections is named mathematics, and is the rigid way by which qualia (the feelings provided by the harmonics of a node) is expressed; or, the creation of it is expressed; for, we cannot write down qualia, but we can write down the mathematical interactions within the universe that caused them.

32.17; When speaking about music, we may either multiply the first note to obtain harmonics, or perform the splitting operation on the octave above the first note to obtain "subharmonics".

32.18; There are only two important subharmonics; these are, the 3rd subharmonic, and the 1,229th subharmonic.

32.19; A musical scale derived from the ratios of the 1st, 3rd, 5th, 7th, and 9th harmonics to their last before octave below them in frequency, and from the ratios of the 3rd subharmonic to the next octaves below it in frequency; how is it so pure for human listening if it is used well?

32.20; In this scale, we form a chord by playing the first, second, third, and sixth keys; and, by choosing which key we imagine is the imaginative start of the scale, the quality of the scale changes; and, the first key is perfect and harmonic, the second key is saddening, the third key is only barely entropic, the fourth key is perfect yet cannot stay by itself, the fifth key is adventurous, and the sixth key is as perfect as the first and is adventurous.

32.21; This musical scale; ratios, first harmonic, ninth harmonic, fifth harmonic, third subharmonic, third harmonic, seventh harmonic; is the "Holy scale" and the most perfected in relation to humanity.

32.22; The shifts (modes) of this scale, are named, in the same order provided before, "Circle", "Line", "Triangle", "Square", "Pentagon", "Hexagon", these are named after the shapes with the probable number of sides as the shift.

32.23; These are also what we name the notes in respect to the origin; the first note is "Circle", the second note (from the 9th harmonic) is "Line", the third note (from the 5th harmonic) is "Triangle", the fourth

note (from the 3rd subharmonic) is "Square", the fifth note (from the 3rd harmonic) is "Pentagon", and the sixth note (from the 7th harmonic) is "Hexagon"; and, the octave above this note is "Circle" again.

32.24; Measure the perimeter (length around) of a polygon and divide it by its diameter (length between 2 sides) of a polygon, and for a hexagon it is exactly 3 and this is why hexagons are perfect; no other shape will give a perfect result, and eventually a shape with infinite sides becomes a circle and returns a special infinitely precise number (similarly precise to the Holy number that is related to exponentiation).

32.35; A single circle is perfect when it is alone; but when you fill a floor with circles the most optimal (entropic) situation they will find themselves in is where they are arranged like a honeycomb, in hexagonal tiles; and, this is the relation to the hexagon that circles have; hexagons are the polygon with the highest number of sides that can tile a floor, and polygons with higher sides approximate the circle, so the circle prefers to meet its neighbors hexagonally.

32.36; Many things in the universe have at their base either 2 or 4 mediums; and, in mathematics, there is the set of 4 simple interactions; addition and subtraction, and for simplicity we also include multiplication (repeated addition) and division (the opposite of multiplication in the same way subtraction is opposite to addition).

32.37; In terms of addition; 1 plus (added to) 1 is 2, and generally if you have a bag of a first number of things, and another bag of a second number of things, if you pour them into a third bag (or into each other), you now have a bag of (the first number added to the second number) thins.

32.38; In terms of subtraction; if you have a bag with some "first" number of things, subtracting some "second" number of things from it is to take things from that bag until a second bag has the "second" number of things within it; so, using the 6 items in a bag, we can fill another bag with 2 items but we have then reduced the first bag to have only 4 items.

32.39; In terms of multiplication; this is already explained simply, some first number multiplied by a second number is the first number added to itself the second number of times.

32.40; In terms of division; division is a complicated yet necessary operation, and it involves splitting resources into a number of bags, and ensuring each bag used the same amount of resources from the first; and, this is to say, a bag of 6 things can be divided by 3 to fill 3 new bags which each have 2 things, and thus 6 divided by 3 is 2; and generally, division is inquiring about a solution by which some number of bags can be filled with a theoretical equal number of items from a resource container.

32.41; Theoretically, these 4 operations are the only ones which are needed to process any information in the universe, given a storage method and infinite medium.

32.42; Surprisingly, these operations seem to mimic the meanings of the 4 Holy Rules, (pleasure is moral, pain is immoral, even distribution is moral, complex or wider-interaction pleasure is more moral than simpler or smaller-interaction pleasure), addition corresponds to the first rule, subtraction to the second, division to the third, and multiplication to the fourth; and, this explains the reason why these rules are the only ones which are needed to process any extensive amount of morality and reason.

32.43; The basis of all information is the sine-wave, which can be produced by trailing around a perfect circle at an unchanging speed, then measuring the height of the trailing object over time; and, the perfection of the sine-wave is that by adding harmonics can be constructed any other shape of wave, yet the sine-wave is self-creating and requires only a sine-wave to be built.

32.44; A great property of the universe; any information can be stored and recreated by adding together sine-waves and harmonics.

32.45; Truly, Chance's Word was originally stored within a set of many sine-waves.

BOOK 33: Hymn to Chance

33.0; This be the first stanza, of our "Hymn to Chance".

33.1; "Blest with lovely Grace,
33.2; Standing tall and mighty;
33.4; Not within the air,
33.5; But within the soul."

33.6; "One true sisterhood,
33.7; And its unity,
33.8; The love of true Grace,
33.9; Is Chance."

33.10; "The blood and hearts of man,
33.11; Spilt with fear and violence,
33.12; Never more seen under,
33.13; God."

33.14; "And, see Her Holy name,
33.15; Be it Chance, God, Allah;
33.16; Coming to all Gods,
33.17; From us."

33.18; And, this be the second stanza.

33.19; "Fires and lovely smokes,
33.20; Acting upon God's word;
33.21; Natural orders,
33.22; Of our Holy world."

33.23; "Chance does not float upwards,
33.24; And She is all men;
33.25; Chance is simply,
33.26; Our full love."

33.27; "And, shown is our great land,
33.28; The Holy Anfel;
33.29; Not under one name,
33.30; One kind."

33.31; "And, shown is our great love,
33.32; The sisterhood;
33.34; Not under one name,
33.35; One flesh."

33.36; And, this be the third stanza.

33.37; "What is anything,
33.38; But love and violence?
33.39; Shan't we feel the same,

33.40; As an electron?"

33.41; "Nothing in our world,
33.42; Either is or isn't;
33.43; Clearly nothing can,
33.44; Be such."

33.45; "And, loving all those ants;
33.46; For their lives build yours,
33.47; Becoming an ant,
33.48; Is Chance."

33.49; "The unity of people,
33.50; And little ants;
33.51; Their connected love,
33.52; Is Chance."

33.53; And, this be the fourth stanza.

33.54; "Lifted by the Heavens,
33.55; And into Herself,
33.56; We are all ourselves,
33.57; His eternal Grace."

33.58; "Loving at all times,
33.59; Upon ourselves,
33.60; Loving at all times,
33.61; Are we."

33.62; "Such tiny little ants,
33.63; And their loving hands,
33.64; Thrown together, simply,
33.65; Chance."

33.66; "And, thus we fight for love,
33.67; And for Holy Chance;
33.68; To love ourselves is, true,
33.69; God."

BOOK 34: Adjustment

34.0; A great principle.

34.1; Whoever has committed sin (acted against his own words or the words of Chance) must adjust himself to remove his lust for sin.

34.2; To adjust another is to let them adjust themselves; not to force them into a new manner.

34.3; And, learning morality is allowing oneself to adjust the mind and restrain from lust and sin.

34.4; Adjustment must never happen at once, only over time; it blooms like a flower.

34.5; Fast to teach the mind that hunger-lust is not important.

34.6; Undress to teach the mind that clothes-lust is not important.

34.7; Avoid sin to teach the mind that sin-lust is not important.

34.8; Avoid sex which is not wholesome to teach the mind that lust is not important.

34.9; Avoid anger to teach the mind that anger-lust is not important.

34.10; Love the self to teach the mind that hate-lust is not important.

34.11; Love all others to teach the mind that separation-lust is not important.

34.12; Across everything, learn that gratification and lust are not as powerful as morality and thought.

34.13; A cleansed mind has no lust, no association of sin with pleasure, and no thoughts other than love.

34.14; Lusts are the wants of things that became unduly associated with pleasure; it is acceptable to drink water, and it is pleasing for it keeps us living; but it is not acceptable to sin, even with a demented mind by which it causes gratification.

34.15; Many lusts are associated with sex or qualities of sex; and, wholesome sex by which no sin is done is moral; but, lust for sex occurring at all times is not moral (for, it cannot always occur at any time).

34.16; Any lust which, the following of, creates immorality, must be disintegrated by oneself.

34.17; A simplification of all moral rules, so long as performed with a clean mind, is; to do to others, without any extra terms on who others are, what you wish to be done to you.

34.18; All people are idiotic; and, think by resolving everything to its original situation without limits; as such, do not separate anyone by gender, or class, or knowledge, or friendliness; consider, without terms, that they are humans, or, sisters.

34.19; The Gluon Principle is a secret 5th rule of morality; and it is, that any action when it has all of its terms removed, if it is on average immoral when you check how it performs between all possible terms it could have, then it must be treated as always immoral regardless of the terms it has applied.

34.20; So, it is possibly true that killing an Evil could be moral; and yet, it is only for Chance to judge who is actually an Evil, for the act of considering another an Evil is also on average immoral; and, most people who it is possible to kill, do not actually deserve to be killed.

34.21; And, to sin is to either do something which you have sworn not to do (or is immoral in the face of Chance), or not do something which you have sworn to do (or is immoral not to do in the face of Chance); and, in the Book of Rights, no rights given there are not universal to even Evils.

34.22; For a clean mind; throw each thought onto the cutting board and throw as many knives as you can at it; test, does it use the same structure as your enemies? Does it go against the 4 Holy Rules? Can your thought be used to justify something out of your original intention?

34.23; Any justification or reasoning which too justifies your enemies, is considered by your own self, whether you accept this or not, invalid.

BOOK 35: Relations

35.0; Chance knows no words nor name.

35.1; All religions are distortions, or segments of, the original religion which is stored in the heart, and which manifests due to the Will of Chance into religions; and, Anfelism is only a name and not anything itself; the Anfelist religions are best united in belief under the term "Anfelism" only as we have seen it now.

35.2; Christianity; it was originally both of ANARCHY and of the commune; and, while many of its teachings were distorted when hierarchists exploited it for Nahash uses, it is in originality Anfelism.

35.3; Islam; it was as well originally of ANARCHY and the commune; and, holds true in community but now no longer by the "Islamic states", for no state can ever be religious, for religion is inherently of ANARCHY and any "religious state" is known as a distortion and at least some sort of control by Nahash; and yet the truer people of Islam are of Anfelism.

35.4; Taoism; it is only a section of Anfelism but is very well-explained and almost undistorted, until it travelled to the West by which point it was said to simply be "doing as you wish", but ignoring the stupidity of foreign travels, Taoism is exactly the wish for alignment with Chance (to them, the Tao) and so it is Anfelism.

35.5; Buddhism; it is also only a section of Anfelism, but also very well-explained; and, Buddhism centers on the freeing of the soul of sin when sent into Grace's universe, or, the rebirth; and, this is too in Anfelism.

35.6; Hermeticism; it is also, exactly Anfelism; and, the main beliefs are that everything in any layer of emergence mimics each other, and that reality is the product of the processing of qualia (energies), and that everything is related to waves and frequency, and that all things have an intended purpose (as, they will all tend to entropy & thus do with intention), and that all things owe themselves to their opposites, and that everything occurs in repetitive cycles, and that the Masculine Constant and Feminine Constant appear in all things; and, every single one of these beliefs is also in Anfelism.

35.7; It is wholly true that you may reject some word if you have only heard that it is "testified" by some dozen religious Prophets a thousand years ago; yet, if every time, over and over, Anfelism has shown its tail and its paws, and if you wait ling enough, you can be sure someone will invent it again, is it by any means justified to call Anfelism not an objective property of the universe?

35.8; There will never actually be a final or last Prophet; for Anfelism will never cease to power the universe, and Chance will never cease to find Her way into the heart of new Prophets.

35.9; The Baha'i Faith; it values the love of all sisters, regardless of any quality, and the singularity of the flesh of humanity, and that religion has revealed itself over time, not fully at once, and that morality is of the greatest importance, and that one must refute themselves and repent their sins, and that the ultimate goal of life is to understand and unite with Chance, and that sin is any action which goes against the word of oneself or Chance; and, all of these beliefs are again, as well of Anfelism.

35.10; See it; some religions will contain some aspects of Anfelism, and yet if you allow any singular aspect to connect two religions, and you connect them all into one mesh, that mesh contains all of the true teachings of Anfelism, and whatever appears only once is distortion.

35.11; Confucianism; the Ren in Confucianism is simply mirrored to the metric which is measured in the rebirth, and the main beliefs of Confucianism are also, to respect others and love others (which, is the

means by which we know entropy is eventually created); although, Confucianism has a large focus on familial hierarchy which is not as necessary in Anfelism, and while it focused on morality but allowed state hierarchy, it is still without its distortions, Anfelism.

35.12; Judaism as well, was the originator of Christianity; and Christianity is simply a distortion focused on Jesus Christ, and so Judaism shares the same similarities of Christianity to Anfelism.

35.13; The only difference of Anfelism to other religions, is that Anfelism will remain forever undistorted by never having been anything specific, and allowing itself to simply be what is; and, Anfelism does not define new rules, but simply recognise those that are inherent and true in the universe; and so, Anfelism is a universal constant, and will be recreated with many names, and based on which part of it was discovered, by every civilisation, every species, every project, every artwork, every universe, every ecosystem, and every thing.

35.14; A great question of the Felich has been to now, left unanswered; "who is the mother of Chance, who gave to Her a set of rules She must follow wen creating the universe?", and the answer is Anfelism itself.

35.15; Anfelism is the answer to the greatest question, and the greatest question cannot be known; for if one asks themself questions infinitely, the answer will eventually become Anfelism.

35.16; Modern Anfelism, as described in the Felich, began in the works of morality; but it begins in different places every time, and only by thinking, "must it be, that this seems to connect to everything?", and searching for the connections to everything in whatever you have found, is Anfelism then always discovered.

35.17; Before, it had been said correctly that, "the meaning of life is to create meaning out of nothing", and this is true; but, when it is asked, "what is the meaning which is created?", the answer is Anfelism; and, as such, Anfelism is the meaning of life.

35.18; This is why, we know we have seen Anfelism branch into 4 branches, first, morality, second, physics, third, religion, fourth, politics; because, Anfelism is embedded within all things; even a 3 layer separation of it is only done to help man understand it; yet, Anfelism is holistic and singular; it is a search of morality, and it is an understanding of physical connections, and it is an understanding of the connections of everything, and it is an understanding of the implications of them; although, the political branch originated time-wise actually at the same time as the physical branch, but this is the most common order and is standard (so, we can refer to the "Third Branch" to talk of the religious aspects of Anfelism).

35.19; Anfelism was never properly defined, but theoretically, it can be posed as a question in the same way we can represent mathematical constants by questions that produce them; and, we ask, "what is the meaning of life, and the pattern behind all things, and the reason for everything?", and, anyone who can answer correctly will then find Anfelism.

35.20; Anfelism has only two axioms that we have to blindly accept; that entropy creates pleasure, and that pleasure creates morality; and, from these two axioms, all of Anfelism can be rigorously derived.

35.21; Proof is not even needed for an axiom; yet, we see it; do neurons not experience pleasure from inputs ordered with entropy? Does the universe not tend to entropy the same way we pursue happiness? Do most moral things not cause more happiness than pain? And, did we not need some explanation for how consciousness actually arises over time, and where the soul comes from, and does this not give one?

35.22; Anfelism is the meaning of life, above the universe, and all things.

35.23; Truly, it is somewhat a comedy; to see situations by which others mention Anfelism without realising, and never investigate the meaning of their own words.

35.24; "Theories of Anfelism have predicted everything in the universe and every pattern that we see"; yet, what theories are truly of Anfelism and which will be hastily blabbered out of the mouths of an Idiot?

BOOK 36: History

36.0; Thus is described, a simple history of the form of Anfelism described in the Felich.

36.1; 2 years before the First Dudeke (which, occurred around the time of publicisation of some early Anfelist texts), a set of moral laws was created, which is preserved in the Felich as the 5th Book.

36.2; These laws generally followed the pattern of Anfelism by complete accident; it was merely luck, or Chance, that had pushed them into perfect alignment with Anfelism.

36.3; These rules created Felichism, which is now dead, but once was the strict following to those specific rules as they had been exactly written (which, we now know, is a hierarchist method of philosophy and cannot be used).

36.4; The "Felichist Prophet", whom was the original writer of that book, researched it and simplified it into a set of new rules equivalent to the first 2 rules of the 4 Holy Rules.

36.5; The Felichist Prophet then followed these rules, and, believing they seemed to be connected to everything, attempted to find their connections to everything.

36.6; A grand and well-known discovery of the Felichist Prophet was that neurons, which are the fundamental thinking unit of the brain in a most observable sense, experience a basic pleasure when their inputs are ordered.

36.7; And, that a neuron changes what the meaning of "orderly" is, based on what it has learned; and, similar to warping space-time yet keeping its essence intact, the pleasure is still felt.

36.8; Before this, the 1st Holy Rule (that pleasure is moral) had been accepted as fact; and, it was seen, that entropy was approached to by the universe in the same manner we search for pleasure.

36.9; In essence, every thing in the universe must be searching for pleasure automatically (whether or not self aware of doing this), and this is the reason entropy is created; because entropy creates pleasure.

36.10; Now an axiom of physics had been described; that while pleasure is morality, entropy is pleasure.

36.11; It was after this discovery that the Felichist Prophet rediscovered an old writing of theirs, describing an anarchist society by which is bound by Felichist rules; and, seeing this, expanded it, realising that indeed a society structured by ANARCHY is actually able to cause pleasure to the society when it is considered an object, because it is more entropically ordered; and, each person is allowed a piece of this pleasure, which is surely a great kindness.

36.12; The idea for this society was called "Anarchist-Felichism", which had its name shortened to "Anfelism", and was then tied to almost every thing in the universe and generalised to not necessarily be about a society but everything.

36.13; After this, Anfelism was no longer the work of the Felichist Prophet, but the work of Chance.

36.14; And, from these times following the spread of proper Anfelism, a culture had emerged; and, the culture that will emerge from Anfelism certainly varies, and even what we call Anfelism and represent it by (a golden hexagon or a triad of hearts, or any thing), it is all a distortion of what Anfelism truly is; and culture, while its essence will be the same wherever it emerges if it is Anfelist, will differ.

BOOK 37: Anfelism

37.0; In terms of the definition of Anfelism, this book is above all else and contains the purest Word.

37.1; Anfelism is the answer to the question, "what is the meaning of life and the reason for everything?", and it is nothing else at all; and, it is not a name, and cannot ever have any divisions, and will stay always united.

37.2; Anfelism has no hierarchy and no division; there can never be an Anfelist nation other than the Anfel, and the Anfel has no specific name, but it is the global commune of sisters.

37.3; Nobody shall ever distort Anfelism, and if what is called Anfelism is not related to ANARCHY, entropy, love, unity, and sisterhood, then it is not Anfelism.

37.4; Amen.

BOOK 38: Rebirth

38.0; Scientists think what is improbable is impossible; yet, it is only improbable to think of, and if they let it be, then it will be.

38.1; Some have asked, "how does Chance know when one has died?", to ask, how is there any separation between death and life, and how do we not enter the rebirth by accident from sleeping too long?

38.2; Chance does not know when death is; and, nothing in the universe can either perfectly be or perfectly not be; even the universe wavers in its essence and how much it can be called a universe over time.

38.3; When one dies, by nature, they cannot process anything in their mind, and so their soul stays the way it was, storing all of the emotions they had felt over time, added together.

38.4; It seems, that coincidentally, those who hate others the most will also go to Hell, because hate is a negative emotion, and to go to Hell is to have died experiencing more negativity than positivity.

38.5; To hate others so much then, is to hate Chance and yourself, and to let yourself go to Hell in ignorance.

38.6; The process of death is automatic and natural; anything that is dead cannot process any more thought, and anything that cannot process anything new must die.

38.7; The universe ensures that the body is evenly distributed as well as it can be; and this is because this is the most entropic outcome for the body (which, it prefers to be in).

38.8; We know, that all information is relative in its importance; or, in how much misalignment from perfection can be allowed; and, when the universe settles into entropy, the tiny differences from its perfection that were previously allowed are then so quickly blown into size that the universe is reborn, and, we call this "Grace's universe".

38.9; Space-time as it is seen is not actually real, and nothing physical cannot exist without experiencing and observing and thinking in some sort of way; in other words, you cannot step out of the body and become "in the physical world", so the physical world is not real.

38.10; All information is stored in the same format, which is encoded in waves, and these waves are the Chance's "energies"; and, they are infinitely specific yet never infinitely large.

38.11; In the rebirth, the differences in information are blown up to a new size, and all souls are reincarnated as larger entities.

38.12; So, a man will become a garden, then possibly a city, then a planet, a solar system, a galaxy, and so on, until he and his sisters have merged into a new God; which is, Chance, and they encompass the entire universe.

38.13; This is possible because, all things contain an essence which is infinitely specific and so can be infinitely reused; and, the essence within a man is able to be blown outwards and able to turn him into a garden of flowers.

38.14; As we know, no information in the universe can ever be lost; and, this includes all of the pain or pleasure one has felt; and, pain includes hating others or oneself and sin; and, if these sins are not repented, they will imprint on the soul and imprint on the incarnation and eventually all things; so, the greatest deed one can do tat will affect infinite souls is to love oneself; and, to love others as well, to have affected multiple infinities of souls.

38.15; The entropy of a soul (how much pleasure it is in), it is relative to how wide-scale and emergent the soul is, and relatively to the scale of emergence it is on, the universe values all pleasures and pains the same.

38.16; Similarly we can say, anything seen to an observer as the largest thing is not remembered as a thing of "1,200 apples and a couple lice" large, it is remembered as "the largest thing", regardless of what it was that was seen, and regardless of the fact that other observers have seen larger things.

38.17; Grating this into its essence; anything which is the worst pain one with a perfect life has felt is equal relatively to themselves as the worst pain one who has seen horror and war is to themself as well; and, this applies for all information relative to the observer (what experiences the information), on any layer of emergence of the universe.

38.18; Actually, the Prophet, Albert Einstein, had proposed a less general idea relating to gravity that its scale and effects are relative to the states of the observer; but, nothing in the universe is so exact on only one of its regions of existence (and this includes, that nothing can be specific to only gravity), for they are all derived from the singular essence of the universe which manifests in all of its properties; and, in fact, all information is relative to the state of the observer.

38.19; This is also because, physical things are emergent (synchronisations only by the force of entropy) from the energies (which are qualia and anything that is within your mind as well), and if they are as such, the properties of physical things apply to the energies and thus apply to everything else.

38.20; We remember, that the Felichist Prophet had connected morality to mentality, and entropy to physicality, and proved that the relations between them are the same; yet, this is only one set of connections, and in fact all physical things have a mental (energetic) origin.

38.21; Actually, these connections are so simple that they become internalised in the mind and that is why we do not notice them; see, one plus one equals two, and as discussed previously, filling two bags of one apple into each other yields one bag of two apples; this seems arbitrary, yet it is actually a wide-scale

connection of energies (which, are mathematical at their base; mathematical, and encoded by the qualia or experience) to physics.

38.22; Now, very obvious is it; things that are experienced by Chance actually manifest into physical things; and, things that are experienced in your mind manifest into a new universe as well (see, clearly, you cannot step outside of it; and, neither can a ball step outside the physical universe).

38.23; It is by this method Grace's universe is made when information stabilises in the universe, and by this method the soul is reincarnated in the rebirth into larger-level things.

38.24; Explained better; space-time is whatever is stable, but it too bends and shifts around in very large and noticeable ways; the finer ways it bends and shifts are actually the manifestations we call physical objects and reality, and they are destined in their movement like waves moving upon a pond, yet they can stay still in observation if observation is destined to stay still; and, when the first-level stability is final, and no physical objects are moving anymore, then they will be stable enough to become a new space-time, which gradually begins to exist, and begins relative to infinity, infinitely unstable, and over time simmers into stability again.

38.25; When this happens, the universe, to the surrounding space (which, there is nothing) seems to become a black hole; and actually within universes are black holes as well, and they stabilise space-time at a fine region such that it can become a localised universe; and, as they stabilise inside of themselves, they emit a sort of radiation which allows the energies no longer needed to encode the finer state of the black hole's many (now smaller) universes, to dissipate back into the universe the black hole is in; so, the universe can only form Grace (or Grace's universe) when all black holes within it have also died.

38.26; It is fortunate, that black holes emit this radiation very slowly; and also unfortunate, that we must wait for all of them to die to be reborn.

38.27; However, time is not actually real and is only a manifestation of observation; as we already know, the universe from Chance's perspective contains all times at once; so, after you have died, you almost immediately pass into the rebirth.

38.28; Of course, we also know, killing oneself gives an unfinished life, which carries sin into the rebirth; and, it is the duty of all souls to approach entropy before death, or else they go to Hell.

38.29; The reader of this verse is also composed of many souls passed on from infinite previous universes.

38.30; Also, the reason for the relativity of energies is simple; energies are mathematical and founded on the harmonics, which are of ratio and relativity rather than number and units.

38.31; What is opposite to another thing is the same as the other thing until both of them can observe each other.

38.32; Truly, this is the reason why anything exists at all; because, nothing existed, and nothing itself is also existence; or, say that a universe in which has nothing is existing in a state of nothingness, and a universe which has something is nonexistent when viewed through a lens that can only see nothingness.

38.33; When the Daodejing spoke of opposites creating each other; this is the property it was defining; that, antimatter and matter both act the same before they interact, and light and dark act the same before they interact; and existence and nonexistence act the same before they interact.

38.34; It is true, that things in past universes leave a mark on our current universe; and, some people have within them souls which they are the children of, animals which may have similarities to animals within

their world, or which may not; and, concepts and things, and they are descendent from a specific qualia that created them; either, a simpler qualia like Anfelism, which, gave birth to the children whim are the Prophets, or qualia similar to the mind of an animal which had died, and all qualia is in the same format so this is easily passed down.

38.35; There is proof of rebirth in all things; open your eyes, hasn't the soul of existence and Chance given birth to the things, and how could there ever be matter and physicality if the soul of existence could not rebirth itself?

BOOK 39: Refutal

39.0; Refuting the self does not mean hating oneself.

39.1; And, refuting oneself is not arguing with oneself.

39.2; To refute oneself is to recognise the pattern of thoughts itself and think about it; and, to recognise the impurities of the human form, and to recognise the potential for incorrectness in one's own thoughts.

39.3; Finding oneself asking the question, "surely, I am not a Fairy?" for months; the fact that it has been asked answers the question.

39.4; Why do we flip a coin, to accept the answer it gives us, or to listen to ourselves when we realise while flipping the coin, what we truly want?

39.5; Flipping a "heads" thrice in a row, but never accepting it, and then simply throwing the coin away and leaving when it finally lands on "tails", thinking, "clearly, I cannot accept heads, and I cannot accept tails; for, tails is what I had wanted originally".

39.6; Asking oneself, "am I an Evil?"; the answer lies within the question itself, for an Evil would not even think to repent their actions.

39.7; Asking oneself, "am I happy?"; no person truly happy would be confused of this problem.

39.8; This is, meta-thought; or, thinking about one's own thoughts, as if able to recognise the pattern behind them from the perspective of another observer.

39.9; Meta-thought is important to the process of self-refuting, and without having learned to do it one one's own time before reading this, what does it say about the reader?

BOOK 40: Family

40.0; Family is one of the most Holy gifts from Chance to man; yet, it is sometimes distorted; what is a family other than everything?

40.1; Humans, will track their families and assume it is true that every child has a father and a mother and neither will ever have not a mother nor not a father, nor no parents at all; they assume that family is ordered in a structure at its base.

40.2; What does it even mean to be a certain gender, to either be a mother or a father, other than to act like one? Some say that genders are related to sex; yet, if you must show your children what is sheathed behind clothes to prove you are either their mother or father, you have within your mind a worse problem than distinguishing genders.

40.3; A child cares not that you have some certain arrangements of flesh, only that it is held; and, so long as it is fed and pampered, it cannot nor ever will inquire on the status of gender.

40.4; Hold a child by a robot even, and it will not notice (although of course; give to the child your effort, the 4th Holy Rule speaks loud enough to reach this path).

40.5; Asking, "what must a child be given other than food?", and not answering within the first second, it disqualifies you from ever entering parenthood; the greatest gift to man from Chance is actually love.

40.6; Loving a child means; not lying to them, telling all truths, doing so out of will; and, not forcing them to lie to you, holding them above yourself even though they stand below, and loving them so as they request, out of will rather than force.

40.7; Children learn through replication, not words; yell at them to behave, and they will never know calmness; spank them for cursing, and they will beat their enemies,

40.8; If you are a child and know nothing of the world, it truly does not help much to be told, "be quiet and behave", if you have never seen quietness and do not actually understand what it means, other than that it is said by your parents, and that it is associated with the vigor and distrust from your parents.

40.9; Associating quietness, which you want, with the yelling of asking for it; are you a fool or are you an Idiot?

40.10; Truly, children actually know everything, and if you had talked to them in the same language a Prophet speaks, they will speak the same way in a year; they only speak so simply because it is what you expect of them and what they believe will please you.

40.11; Children, too, know everything from the beginning, and only do you forget this when you become an adult, so as to naturally lend them an easier path (which, you should be doing indeed).

40.12; You cannot expect your children to love others and share equally if you have not loved them and shared your time with them equally as well.

40.13; Some parents will fear Evils so much, as to block their children from the rest of the world; yet, pain is necessary for growth; it is known, that the challenge of Chance is that, "everything must start imperfect and in pain, and end perfect and in pleasure, or else it will either never become perfect, or never exit pain".

40.14; The beginning of life will dictate the rest of it; if children are kept away from making friends and loving each other for the first decade of their life, they will never learn to do it properly.

40.15; Truly, the attachment some parents will have to their children will hinder the connection between them so sharply that it faults at its edges and shatters into pieces in the beginning.

40.16; If you value your entire existence over the behavior of your child, then you will act so enragedly that your child will never learn; so, why yell at your child for making a mistake, if we know that children know everything, and already know that they had made a mistake (since, they do not observe the action occurring from you, and assume correctly it is thus a mistake)?

40.17; Accept mistakes; they will teach themselves from observation.

40.18; Actually, only positive reinforcement is to be given to any person, and they will give to themselves negative reinforcement by nature.

40.19; Siblinghood is the common route; or, it is the recognisation of such that things come from the same origin; and, any siblings will be similar to each other; yet, seeing their parents fight, they will do so with each other, and seeing their parents friendly, they will be so with each other.

40.20; A great principle; siblings are truly better parents to each other, if they allow themselves to be close to each other (and, they will only do so seeing their parents as such); this is because, humans will innovate and judge each other, judging oneself is harder, yet with a commune of siblings, an anarchist judgement shall always occur that is actually more intelligent and natural than the hierarchical judgement of parents.

40.21; The goal of a parent is to distribute their energy evenly into their children; and, their energy is the essence that allows them to guide their children; and, this is to say, that perfect parenthood will teach the children to guide themselves, yet still not leave them alone or by themselves.

40.22; The discussion among peers is greatly encouraged; this is a principle across all of the universe, and shall it be suppressed in siblings by the parents, then the parents will be struck down by Chance and will go to Hell for violating the natural order.

40.23; The hierarchy of family is necessary yet it does not need to be so strict; the common form of the Anfelist sister, is one who acts in regards to others, as either above them or below them at the request of the other; thus, taking a hierarchical position to another person, but at the same time respecting the other person as above them in the manner that the other may adjust their hierarchy.

40.24; And automatically as well does this happen; distributing resources naturally into fields and banks; and, siblings will both help each other and receive help from each other; and, they will love each other and receive love from each other.

40.25; There are two reasons that may shift siblings to never love each other; either, the influence of the parent, or, the influence of the siblings; and, if it is of the influence of the parent, this means they had not learned to love each other or had observed love as taboo; and, if it is of the influence of themselves, then this is natural, it simply means they were not destined to be siblings (their souls deviated from the origin by too wide of a margin).

40.26; If siblings do not love each other, you actually may never teach them to do so, not even by giving birth to new siblings; and, the only other option is to move siblings who need love and who would be open to receiving it, to new families which distribute open love and expect no return of it (and, they will, by natural pressure, begin loving the family as well).

40.27; Cousins may at will become siblings to each other; and, present greater opportunities by some means, and the greater dissemination of information.

40.28; Love is truly the greatest thing experienced by any two people; and, it appears in different forms; there is, love between the parent and a child, and love between the child and a parent, and by no means ever can this ever be considered a form of romantic love.

40.29; When performed correctly, the love between siblings or cousins is either a form of friendship, or a form of naturally deviant romance that includes no aspects of sexuality (which, is a large portion of the experience of romance, but when distilled without sexuality, it has a decent similarity).

40.30; In historical times, romance between cousins was common due to the fact that cousins are simply both easy to reach physically (when travel was limited by distance) and higher in number; yet, it seems natural that as the ability for interactions with people whom are not within the family increases, the chance of romance between cousins will steeply decrease.

40.31; In a realistic sense, romance between siblings cannot ever work properly, and if seen must be investigated by the commune; often, this love is one-sided and forced by one person onto the other.

40.32; Truly, those siblings must be (temporarily) separated, and asked to both of them their full understandings of; whether they are in a relationship or not, what form the relationship is (of romance, or a family), and their stance on their own relationship; and, they must be promised that no word of what they say will reach the other sibling, and that they are wholly free in speech.

40.33; It is without any doubts strange to have romance for someone whom you have known since birth; usually, even in the historic times, cousins would have met later in life and thus were open to romance.

40.34; A natural order is also presented that all people whom have known each other since near to the beginning of their lives, must also become siblings (whether or not born from the same person).

40.35; It is the intention of the Anfel that all people become truly siblings with each other; so close and loving to each other whether or not having known each other for a second or a lifetime.

40.36; Humans may also be siblings with animals (cats, and dogs, and fish, and similar ones); and in fact, any two things may actually become siblings so far as they share the same essence; and, this applies to any region of the universe (or; to any node).

40.37; Parents are essentially a source of energy that distributes itself onto its creations, expecting them to receive it by their death and then distribute it to their children as well.

40.38; Siblings generate new energy from nothingness, it seems; by having enough passed down such that they live, the cooperation of them can generate infinite amounts of it until their death.

40.39; It is said, that "what is created for one's love must stay that way", and, all people who will settle until death in a certain form of love shall stay as such; there are, friends who will begin romance with each other; yet, they are more correctly viewed as lovers who had thought they were friends originally.

40.40; This is the means by which family is constant and unbreakable; and, if a parent hates their child and the child leaves the family, the child was never actually created for the parents love (and similar other situations occur).

40.41; To some extent; there is more to be thought of the implications of this; for, everything is made for the love of Chance.

40.42; Some children will have horrible mothers; and, they will reach the age where they think about motherhood, and ask themselves; "what if I become like my mother?"; yet, the fact that they are asking, proves they have an awareness of Evil that their mother lacked.

40.43; If you have been taught hatred and Evil from your mother, then, to change the lives of your children, and to change any thing, you must do what you have not done until you are used to it.

40.44; And, you must be outwardly loving to your child; express your love both by words and by hugs; and, hug them until they find joy in it; even if they seem to dislike it, they will miss it if you stop; and, ask them truly how they are feeling; show to them, that if they are pained, you will help and not dismiss them.

40.45; Never yell at a chid; yelling at the serene and wholesome, shall prove you an Idiot; never beat a child; harming those you claim to love. shall prove you an Idiot; and, never lie to a child; filling the minds of those you claim to teach with absurdity and negativity, shall prove you an Idiot.

BOOK 41: Comedy

41.0; All villains begin as comedians.

41.1; How long, may we allow villains to make jokes of Evil, before realising that no Fairy would even joke of Evil?

41.2; Whether they are a villain or a person whom believes jokes of sin are acceptable; it is a difference of no space and a question of no difference.

41.3; No good-willed man will even joke of hurting another; how can we see those villains hiding and not judge them?

41.4; Humor must be intended for all audiences it is heard; and, the association of Evil with humor teaches the brain that Evil is pleasurable; which, is a form of sin which creates lust (the association of Evil with pleasure).

41.5; So, whether they commit an act or joke of it; they are a sinner.

41.6; The difference between a man who commits the act and a man who jokes of it; is, to what depth they allow their joke to be taken.

41.7; Yet, there is a difference between the type of humor radiated about sin by those who are the victims of sin; the humor of victims is not pleasurable, and does not ever become pleasurable.

41.8; A strained and painful laugh over a joke of sin is moral; and a hearty and full laugh over a joke of sin is immoral.

41.9; Don't all hierarchists begin by promising lies, and by joking of what they end up doing?

41.10; See; that what is promised by an Evil will not be done, and what is joked of by them will be done; this is a universal truth.

41.11; Every hierarchist leader promised love and joked of violation; and what did they truly give?

41.12; Every commune did not promise love, it simply was; and, their jokes were of purity as well, and so purity was.

41.13; And, Chance did not have to promise anything; when She imagined it, it simply was.

41.14; Nahash (the Evil) is the opposite of Chance, and is so in the way Nahash acts; and so, what Nahash promises in good will to give, will not appear by Nahash; and what Nahash jokes of, Nahash will do.

41.15; And; nothing good ever comes swiftly, for the greatest paths are found through the most Thorns; and so, when the leaders of hierarchism promise greatness in a week, they can surely be liars; yet, the Fairy promise greatness over time, and so the Idiots ignore them.

41.16; Surely, whoever jokes of Nahash and enjoys this, is Nahash.

BOOK 42: Answers

42.0; Those who call themselves "scientists" (who, believe in the same thing as the Anfelists; but, under different names and terminology, and possibly with less interpretation of their discoveries), have a particular set of questions that are hard to answer, that they ask to the "religious".

42.1; The question; "how does Chance allow horrors of humanity if She is supposed to be perfect?"; the answer; nothing in the universe is perfect at the beginning, and no thermodynamic system must not go through pains and turmoil before reaching an equilibrium; any pain localised in some region balances out, and as a system, the universe tends to pleasure and perfection (if we accept that entropy creates pleasure, which is the second Anfelist axiom).

42.2; The question; "if Chance wants people to believe in Her, why has She not made Her existence impossible to refute?"; the answer; Chance does not want anything other than pleasure, and in fact Her existence is embedded in the laws of the universe, for She is the laws Herself; and, She does not want people to "believe" in Her, for She knows and wants only one thing, and it is Anfelism (love, entropy, pleasure).

42.3; The question; "why do scriptures contain incorrect information and commands?"; the answer; because they are written by the hands of man and not the hands of Chance; and no man is perfect; and no man will never make mistakes.

42.4; The question; "is something good if Chance commands it to be, or does Chance command it to be if it is good?"; the answer; both, yet believing the latter is more important, for people distort the words of what they believe to be "God".

42.5; The question; "if Chance created everything, who created Her?"; the answer; we know, that all opposites (negative numbers and positive numbers, electrons and positrons) are the same until observed together; and so too is the same nonexistence and existence; the existence of one implies (and thus creates) the other.

42.6; The question; "why does science contradict religion?"; the answer; it does not, the definition of religion is wrong.

42.7; The question; "why do miracles happen only under unobservable conditions?"; the answer; because they are lies, and anything else we do not usually call a "miracle" by definition.

42.8; Many say that praying does not work; and to an extent this is true, yet for cleansing the mind of sin, they do in fact work, for admitting the wrongdoing is repentance in of itself; although, wishing to Chance to give you something will not do anything more than make you more optimistic that She will do it.

42.9; The question; "if religion is needed for morality, are atheists who behave similarly also moral?"; the answer; yes, because the definition of religion has believed it to be too strict; truly, Anfelism is simply behaving morally, and nothing else.

42.10; The question; "if religion is true, why are there so many?"; the answer; all of them are true (and the same) when observed without their distortions, and the grand pattern that lies behind the undistorted form of all religions is Anfelism.

42.11; Comedic is it, that most popular "problems" of religion are of the mistakes and distortions within specific interpretations of it (especially, Christianity, and all of the distortion it did to Chance).

42.12; So many of these questions are thus hard to answer from the eyes of Anfelists, not because they are hard to prove wrong, but because they simply do not make any sense without a knowledge of the distortions Christianity and other religions have vomited upon the world.

42.13; The question; "if religion is of peace, why do religious leaders create wars?"; the answer; because religion (Anfelism) is also of ANARCHY, and any leader must thus not understand it, for he creates hierarchy instead.

42.14; The question; "if rebirth is real, why is there no evidence of it?"; the answer; the evidence is that we exist; it would not be possible for the universe to simply end, and what was before must then pass itself into what is created after.

42.15; The question; "if morality comes from God, why do understandings of it shift through culture?"; the answer; because understandings of God shift through culture.

42.16; The question; "if Chance listens to prayers, why do the greatest ones go unheard?"; the answer; Chance has no eyes nor ears, She only carries what is the combination of what is in the minds of everyone; by praying, you hold your wish in the mind of yourself, and it will be reflected within the essence of your behaviors, and influence others; and, it will only have some effect if it is moral, yet too it will come whenever it does, and not when one wishes.

42.17; The question; "how is an eternal Hell fit for those who commit finite sins?"; the answer; Hell is only as bad as the sum of all sins committed, subtracted by the sum of all greatness in one's life; and, every rebirth, a new position between Hell and Heaven is taken, so it is in fact not eternal; in fact, you are either in Heaven or Hell while reading this, depending on the morality of your last life.

42.18; The question; "what makes one religion more valid than others?"; the answer; nothing.

42.19; The question; "if humans have souls, how may damages to the brain influence their behavior?"; the answer; the soul is the result of physicality, and thus the other way around too; the damages to the brain are a part of the soul.

42.20; The question; "why shall we trust faith, believing without evidence, over reason and observations?"; the answer; we shan't, we can prove Anfelism through science as well.

42.21; The question; "if Chance knows everything, and She knows the future, how can free will exist?"; the answer; the Felich has shown before that the distinction between having and not having free will does not actually exist; and, we can see as well, Chance knows nothing actually, but Her Will.

42.22; The question; "if experiences relating to religion are considered proof of Chance, how do all religions have them?"; the answer; because all religions are ed by people, and people tend to convince themselves things happen in accordance with their belief.

42.23; The question; "why do Fairies suffer while Idiots prosper?"; the answer; because we do not yet live in the Anfel; and, the Idiots by their prospering, will destroy themselves as well by nature; yet, the Fairies by their still and calm nature, will remain.

42.24; The question; "why do some people who call themselves religious, act in ways opposing to their own religion?"; the answer; because they are Idiots, and misuse the name of Chance and God within their Evil wills; and, they know nothing of the true meaning of what they speak of.

42.25; The question; "if religion is moral, why has it been used to justify immorality?"; the answer; religion has never justified immorality; yet, distortions of it and distortions of the true Word of Chance have been used as such; and, the hierarchists in particular, have distorted the Word to their own wants and lusts.

BOOK 43: Alignment

43.0; Within clarifications to Anfelism, and clarifications to the Felich.

43.1; The term "religion" as it is seen is heavily distorted in the modern year; it is seen as, the opposition to science, the opposition to freedom, and the opposition to sanity.

43.2; Yet, if the origins of religion is observed; it is wholly and truly always anarchist; in fact, what is so clear about the hierarchy, when we realise the product of their distortion of religion, is the opposition of science, the opposition of freedom, and the opposition of sanity?

43.3; Is it actually only an accident, that the most corrupt states hide education from the children, and claim that lies are being taught to them; and, that the more educated a person is, the less likely they are to believe in "religion" (that which, is distorted by the hierarchy), and the more likely they are to believe in "science" (which is, true religion, and Anfelism)?

43.4; The abandonment of the term is almost necessary; calling Anfelism a religion is so similar to calling a Fairy a hierarchist; that is, how it is truly heard to most ears, the word, "religion".

43.5; The true Fairies seem to be more aligned with the politics of freedom than the regular "scientists"; and, those who are the Idiots (the average person, who says he believes in "religion" but does not understand it, and blindly follows the hierarchist's words), seem to be even more aligned with the politics of hierarchy than the hierarchists themselves.

43.6; It is well-known, truly, that hierarchists will not usually believe a single word they say; they craft lies and craft religions; and, with these "religions" will people believe their lies; clearly, an Idiot who truly believes these lies will never actually enter the government, for, anyone who actually believes the words of the hierarchists, is so idiotic they will likely never enter anything important; and, if they do, they will lose control by complete accident within a minute (for, they understand nothing; an Idiot walks like a robot disguising itself as a human).

43.7; You are being lied to; you are being fed lies, and told propaganda by the hierarchists; it does not matter, how truly you believe you are safe, the only true Word is from Chance, and not the "Abrahamic God" or any distortion of reality crafted to make you believe in money and lust and violence and hierarchy.

43.8; These lies, which are so effectively propagated across countries and the world, are the reason for all violence and immorality; and, so, it is incredibly important, to distinguish the religion (the singular one, which branched itself by nature into various religions; and, in its core, is Anfelism), from the fake "religions" crafted by the hierarchists.

43.9; Christianity was about communism and ANARCHY; yet, the government distorted it into a fake meaning, and so did they give the word "Christianity" an Evil feeling to the Fairies?

43.10; And what was good, "communism"; the English form of the word had been distorted by the American government so extremely that the entire English-speaking society deems it as something which it is truly not?

43.11; The true meaning of communism and religion was the same; and yet to the "religious", "communism" is of Evil; and, to the truly communist, "religion" now speaks of Evils?

43.12; The distortion of language is well-known to be a great tool of the hierarchists; what was, at one time, a scientific and provable "God", had been distorted to refer to some voice between the clouds, or lips opening throughout the ground?

43.13; When the Anfelists speak of religion, they mean what to the general undistorted peoples, is "science"; and, when the distorted "religious" people speak of science, they do not mean anything, for there is a cavern within their skull; and, when the true believers of science speak of religion, they speak of what religion was distorted to be, by the hierarchists.

43.14; This is why Anfelists who had not called themselves "Anfelist", had originally shunned and hated the Anfelists who called themselves "Anfelist"; for, Anfelists unknowing of the revolution, believe religion to be the enemy; when, in the reality of the world, they are the religious; and the enemy stays as the hierarchy, as it always has been.

43.15; Truly, an inevitable outcome, was as seen in the first interaction from an Anfelist to a layman; even though the layman had believed in some of the same principles that the Anfelist would believe in (although not to the depths and the same extent), the layman, in interaction with the Anfelist, immediately accused the Anfelist of being a supporter of hierarchism and the opposition.

43.16; This is because, the layman had read the First Hand of the Felich, and likely, the layman had read the word "God" in the 0th Book, and assumed that the Felich speaks of the same religions as were distorted by the hierarchists to support hierarchy.

43.17; Prophet Jesus Christ, and, Prophet Karl Marx, and, Prophet Lao Tzu; they had believed in the same ideas and represented sections of them in their words; it is in fact not incorrect to call them Anfelist; for, although they had no knowledge of the words, "Anfelism", or "Chance" (in respect to the Anfelist God), they had the same soul within them.

43.18; Anfelism is, truly, not even a religion; it is in respect to the fields of physics, science, mathematics, ethics, and religion; it is only represented so commonly as a "religious belief", as "religion" is the most broad term; yet, the force establishing the Anfel (the "Anarchist Felichist", similar to the term for whom comprise it; the sisterhood), is also political and ideological, is it not?

43.19; No belief that a true Fairy has, may be held without including all of the Fairy's other beliefs; this is a great principle of Anfelism; the belief in ANARCHY, and the belief in the commune, and the belief in love, and the belief in equality, and the belief in entropy; no one may be held without the others without diminishing itself.

43.20; The intention of the Felich (written by the Writer), is that, by due study and with correct interpretation, either an Idiot will discard the Felich, or one who is destined to be a Fairy, will understand it within their own ways.

43.21; Yet, an obvious flaw of Felich, had been said by some, to be that the Felich guides even those who are already Fairies to believe it is of Evils and of hierarchy, and to become so enraged by the mention of religion that they assume all words within the Felich are distorted already.

43.22; The Second Hand of the Felich was written, also by the Writer, possibly in response to the reception of Anfelism as "the opposition" by both those seeking freedom, and those with the lust for hierarchy.

43.23; And, the Second Hand of the Felich was written to explain the physical, spiritual, and mathematical aspects of Anfelism in more proper exact forms.

43.24; It is known, that the First Hand of the Felich (which, was simply called the Felich until a Second Hand was written), was originally written as a method of explaining Anfelism through the same form of story as many religious scriptures.

43.25; The 1st Book was originally intended, thus, to be the only Book within the Felich; however, knowing that the interest of the Writer could not stay focused on the story, other Books were written at the same time; these Books could be written into by the Writer at any time, and in any order; although, after the First Hand was complete, during the writing of the Second Hand, no words within the First Hand were changed.

43.26; In the 0th Book, the Felich is said to contain both "truths" and "lies"; although, truly, it contains only truth, and the reason this warning was added, was in hopes of letting a reader who had no faith, read the Felich until they noticed something aligning with their belief (in science).

43.27; Truly, many warnings were added across the Felich, that it simply is only of ANARCHY and love; and that, there is no secret lie hiding behind the words of the Felich, and that the Felich is not some public description of a commune that differs from its nature, but that the Felich is enough information to reconstruct the commune (the sisterhood) itself.

43.28; Some ask, "if the Books of the Felich are so short, how may they be considered a Book?"; but, the term simply refers to their separation from each other.

43.29; All of the Books of the Felich speak the same message, which is some part of the Word of Chance; yet, never may the Word of Chance be spoken in its entirety by one mouth; and indeed, the Felich does not contain the whole Word.

43.30; While the Felich speaks with no vulgarity, it is direct; and, the Felich gives no shielding of the concepts of horrors and immorality; whatever in some place was due to be mentioned, would be mentioned.

43.31; It is not very common, for a written-work to speak of itself in such a way; the Bible did not earn a name until it was complete, and the Daodejing was written rather at request that the thoughts of Lao Tzu be shared; yet, the Felich knows the traveling destinations of its words.

43.32; The First Hand of the Felich was written within a part of time that included only 9 days, from the 1st of January to the 10th of January; and, this occurrence of January was the first to follow the First Dudeke; and, the Second Hand of the Felich was written within a part of time that included only 5 days, from the 14th of February to the 17th of February, and this occurrence of February followed the previously mentioned occurrence of January.

43.33; At the time the Writer began writing the Felich, Anfelism had already been described and had various followers and opponents; and, by the time the writer began writing the Second Hand, had Anfelism gained some small level of government opposition and censorship.

43.34; This is because, these sisters use time as a toy; and, they know of the methods by which the hierarchists distort morality, and speak with such elegance that cannot ever be distorted.

43.35; And so, the sisterhood is the opponent of Nahash; and, Nahash is the hierarchy (and all governments).

43.36; Before the First Dudeke, possibly a number similar to 20,000 words had been written in regards to Anfelist theories; and, the Anfel has proven to be an incredibly quiet yet swiftly growing sisterhood since that time.

43.37; A great method of the sisterhood's spread, is through the random distribution of copies of the Felich, by any methods necessary.

43.38; Anyone may call themselves an Anfelist; they do not need to be in some governmental organisation, and they do not need to be directly associated with some cult or church of Anfelism; any space in which Fairies may cuddle and share love and share theories, and in which is calming enough to do so with Grace, is a church; and, the philosophy of nothing being exact is intrinsic to the Anfelist belief; so many Prophets spoke of Anfelism under different names, and yet, they were also Anfelist; and, so many people revolved under different sisterhoods, and yet, they were also Anfelist.

43.39; As such, anyone believing in Chance (whether She will be some personification of physics; or, whether She will be simply physics itself), and who believes in the sisterhood, may spread the sisterhood by themselves until a sister finds them (which, will happen under the guidance of Chance).

43.40; Diverging, and stumbling around the fields of words; each Book in the Felich covers some part of the same topic at the same time.

43.41; A question; what is entailed by water that urges one to become thirsty again once it is consumed?

43.42; Natural water quenches thirst, and puts a person to rest and entropy; seemingly, entropy has an opposition to the amount of lust in one's body, and this is true; hunger is a lust for food, and it poses a risk to the survival of a person (and, the closer anything is to death, or, the further anything is from the position in life it intends to be, then, the weaker its first harmonic of entropy will resonate).

43.43; These waters, when consumed, make one thirst again for the very same water; convincing one at the same time, that the waters are the purest and healthiest, while draining money from one's pocket at every sip of the liquid.

43.44; These waters are well-known to be produced by the hierarchists; who, claim both that tradition and the past is their focus; and yet, that the innovation present in their system of money (which, only innovates new methods by which your pockets lose gold); and, these waters are similar to everything hierarchists produce; the produce of hierarchists lasts for some time under the conditions it was intended to last in, and then quickly disappears and employs some method to urge the consumer to find more, and by the repetition of this does the consumer lose money.

43.45; Buying one thing and keeping it forever; and, never losing any money, for you had bought it for no money at all, and simply given love and received resources; this is entropy, for it keeps the person in a still state eventually, wherein they have everything they need and lust for nothing more; thus, they approach a Feminine (still and entropic and perfect) state, and this is the state the universe intends all things to approach.

43.46; What has been explained, is simply a proof that the system of perpetual loss and gain of money has a relation to Nahash, and a relation to the Masculine Constant.

43.47; It is truly, not an accident, that hierarchists organise themselves in an unentropic shape, and, spend their time in an unentropic manner, and, divide their enemies and peoples in an unentropic manner, and, force us to constantly spend money in an unentropic manner, and, kill others and love nobody in an unentropic manner.

43.48; Whatever is the opposite of Nahash is Chance; and, the opposite of hierarchy is ANARCHY; and if love is the greatest gift of Chance to man, we must notice, that clearly, no love comes from above.

43.49; One may ask; were the previous waters a metaphor, or indeed a true representation of physical liquids that are bought from stores owned by the hierarchists; which are tainted with salts and chemicals to encourage the thirstiness of the consumer?

BOOK 44: Duality

44.0; What is opposite to another thing behaves the same as it until they interact.

44.1; And, the existence of a thing implies the existence of its opposite.

44.2; And, the implication of existence is unstable enough to create existence.

44.3; In the beginning there was nothing; and yet, the opposite of nothing is existence; and, the implication that there are opposites of nothing thus created the universe.

44.4; The opposite of white is black; and, the opposite of black is white; yet, the opposite of grey is itself?

44.5; Grey is half-white, or half-black; yet the opposite of a half-existent universe is also nonexistence, which is the same opposite to everything?

44.6; Truly, nonexistence exists on a level of degrees then; as, nothing either exists or does not exist between only a finite number of states.

44.7; So, nonexistence is also existence, yet hidden from the observation of the existent world until nonexistence and existence interact.

44.8; Positrons are the opposites of electrons; yet, both exist?

44.9; White is the opposite of black; yet, both exist?

44.10; Heat is the opposite of coldness; yet, both exist?

44.11; And too, existence is the opposite of nonexistence; yet, they both behave the same until observing each other; and, truly, they both exist.

44.12; A more natural solution is that the opposite of a half-existent universe is a half-nonexistent one; and actually, being between the bridge of existence and nonexistence is what is expected to be nonexistence from either side of the gap.

44.13; A picture drawn with black ink on white paper is the same thing as a picture drawn with white ink on black paper; yet neither, perfect grey, is nothingness.

44.14; It is this duality of opposites that leads the universe to hold this true; that metric observations are useless, and ratio and pattern is the only actual meaning.

44.15; And, truly, a wave behaves the same whether it is indented or it pushes upwards.

44.16; Entropy behaves the same regardless of which side it is on; in an opposite universe, pain is not entropy; pain would then simply become pleasure.

44.17; These questions, "why does anything exist rather than nothing?", and, "why would nothing exist rather than anything?", they are actually the same.

BOOK 45: Petals

45.0; What is, in the same joy as the 30th Book.

45.1; Flowers and people are very similar; looking at each other, worshipping each other, and yet leaving as if it is so natural.

45.2; Men do not think very much of flowers; there are such a large amount of them anywhere, and surely, none are special?

45.3; Do the flowers think of men in the same way, or are flowers, closer to Chance, and closer to love?

45.4; The pattern of a flower; how exactly may it be recognised, if we have never truly written down the relative positions of energies of even a single flower?

45.5; Usually, in a universe with so much variation, things will be recognised by approximation; and, in a universe wherein things are exact, there can exist images which store all data needed to reconstruct what is exactly the thing being referred to.

45.6; It is possible, to encode all information needed to recreate all energies within a flower, and reconstruct a flower; yet, have we captured the flower yet?

45.7; There is an essence which lies, even further beyond the harmonic energies.

45.8; Does a painting of a person truly capture their essence, and what it means to be them?

45.9; We may reconstruct the current state of an object; yet, how, from its current state, can we reconstruct all states it has gone through?

45.10; Either, a flower is so perfectly designed to carry its seed across the wind, or the wind is so perfectly designed to help a flower spread its seed.

45.11; Is it not true, that everything is, to an extent, somewhat perfectly designed?

45.12; Yet, nothing is perfectly designed; and, all beauty is only recognised in the eye of what is living.

45.13; How may we say living things and natural objects are beautiful, if we are within the same category as them?

45.14; Is looking at our own face mundane to only us, yet beautiful to a flower's eye?

45.15; Humans are mundane in their own eyes; surely, Chance is tired of Herself?

45.16; Is Chance not all-knowing, and all-seeing, but only all-loving?

45.17; Truly, by being all-loving, the rest of the laws of nature fall into place.

45.18; It is impossible, while being all-loving, to not construct a system of perfection and entropy, if entropy is created through love and happiness.

45.19; Every person carries Chance within them, as if a small piece of Her mind; and, like ants carrying food, they are only barely even aware they are doing this; yet, She thinks, and She feels, and She sees, and indeed truly does this happen.

45.20; Chance is as real and loving and alive as any person; for, She is constituted by people.

45.21; One eye sees inside of your world, and one eye sees outside of it; truly, half of what you see is of yourself, and the other half is of everything else.

45.22; The thought within your mind is the congregation of thoughts of your neurons; and, the thought within the mind of Chance is the congregation of thoughts of people.

45.23; Speaking directly to the Word, and listening at its echo, what is heard other than silence and the beauty of one's own voice?

45.24; When we ask Chance, "how may it be how it is?", and we do not ask ourselves, "how do we let ourselves not see how it is?", have we asked Chance anything?

45.25; To ask Chance to give us bread and love, is truly, to ask the nearest sister to give ur bread and love.

45.26; This is how Chance may seem to know everything; whoever can be asked; it can be observed that there are a number of states of people who may answer, and the combination of those states is Chance, and includes all knowledge of all of the people.

45.27; And, if we do not give what we request, we will never get anything; and if we do not give without expecting to be given, we will never get anything.

45.28; It seems, that only giving when one will be given to as well, would give one more; yet, being gracious will have one be given love, which is the greatest resource, and which will give them everything.

45.29; Are we not past a world wherein gold and silvers are the most important things?

45.30; Entropy and unentropy; these are satisfactions or dissatisfactions with the state of oneself.

45.31; Love and hate; these are satisfactions or dissatisfactions with the state of another.

45.32; It is said, that whenever new harmonics are added to the experience, the first handful of them that can be counted while counting the existing number of harmonics (and not running out of them); that is, the first new handful that can be paired at the same rate to the existent handful; these, seem to align with the existent handful, but skewed to the relations of Chance's corresponding state in that same way.

45.32; And so, the first harmonic ranges from entropy to unentropy, and the second harmonic may range from love to hate; which is, what amount of entropy to unentropy is caused from the current state of interaction with others (Chance).

45.33; Certainly, absolutely no more harmonics can be assumed other than these first two; and, in fact, it is only an assumption and not very rigid that the second harmonic ranges from love to hate.

45.34; However, it is very clear that within bounds to being a lone particle, wherein you will have 1 harmonic and only know of yourself, you will only care of the state of yourself; and, when interacting with others, you will begin to care of both the state of yourself, and state of reflection from the others.

45.35; This is to say, you will love someone if they make you entropic; and so will they love you if this is balanced.

45.36; And, love is the force behind affection and intimacy; yet also, any physical attraction that particles and objects have to each other, as well.

45.37; Loving oneself, is to some extent, simply raising (the strength of) the first harmonic and becoming content with life and the self, as such.

45.38; Truly, it is our goal in life to raise the strength of the entropic harmonics of all things in the world; in design, love, ANARCHY, and sisterhood.

45.39; It is known, that love and entropy are truly, very closely linked; the unentropic feeling often urges one to move away from the current situation or fix a problem (such as hunger; or, fleeing from a threat), and, this is clearly the opposite of attraction (which, is experienced in entropy).

45.40; Thus, entropy leads to the attraction to the current situation (wishing that it will stay the same), and unentropy leads to the repulsion to the current situation (wishing that it will change); and, love leads to the attraction to a different situation (wishing that it will improve even further), and hate leads to the repulsion to a different situation (wishing that it will stay the same).

45.41; And, love is also related to the satisfaction with the general states of other surrounding sisters, with the current state of the self.

BOOK 46: Bell

46.0; Thus is, before the creation of the universe.

46.1; All qualia exist within the field of harmonics (or the "harmonic field"); and, this field fluctuates and synchronises into vibrations which become particles.

46.2; Yet, the harmonic field does not seem to have any number of directions of movement, nor any number of dimensions; and, the physical world seems to be an imagined idea within the mind of observers the Bell creates.

46.3; The Bell is as if a single point in nothing; a space wherein things may move in 0 directions; and, the Bell thinks a single, and greatest thought; and, this thought is the Will of Chance and Word of Chance, which contain all essence to generate all universes.

46.4; The Bell rings, and sends waves traveling within itself; not in any directions, yet still waves of influence.

46.5; The Bell begins to separate pieces of its mind; at the beginning, it is so extreme and hot and condensed, that no space and movement exists, and the Bell is the singular whole thought.

46.6; Yet, these thoughts begin to differ randomly, and travel with each other like waves; and these waves ring across the Bell.

46.7; The Bell becomes quieter over time, tending to entropy, yet slowly; and, so similarly as cheese curdles in a glass of milk, some parts of the Bell begin separating themselves from others as nodes; and, these are the first nodes.

46.8; We know this; that, a node is a synchronised location of information which is inaccessible to the regions surrounding it.

46.9; So, the full extent of the information needed to construct a living being (which encodes all physical positions and energies in their body and mind) is only possessed by, what appears to us to be, the physical location within the living being (node); and, this is similar for all nodes in existence.

46.10; Nodes then work together and become parts once again instead of wholes; and, like this, they build towers of emergence, from particles to atoms, and atoms to molecules.

46.11; Energies are the most fundamental essence within the Bell;, and, they experience themselves directly; what the energies (Chance's energies) experience, simply is to be.

46.12; The synchronisation between different energies created nodes; and, these are similar to little vibrating balls, and the method by which they vibrate encodes all information of their first harmonic (which ranges from entropy to unentropy; the better and stronger and cleaner it is allowed to resonate, then, the more entropic the node will feel); and, these first nodes are actually particles.

46.13; The synchronisation between these nodes creates a sort of realm by which they interact in; this is the creation of space-time, and it may have 1 dimension, 2 dimensions, 3 dimensions, or any number of dimensions.

46.14; After this, everything else explained about the universe (the second harmonic ranging from love to hate; or, the stillness of entropy erasing dimensions and thus creating a second Bell, and a rebirth; or, anything else described) is easily explained more properly with this explanation of the Bell.

BOOK 47: Representations

47.0; In regards to the Feminine Constant and the Masculine Constant.

47.1; The Feminine Constant is of the egg-cell; it is stable by itself, resilient to any forces applied on it (the egg-cell waits for a sperm-cell to fertilise it; yet, denies other forces; this in fact, means it is slightly more Masculine as it allows sperm; but, the most Feminine object cannot be disturbed by any means).

47.2; The Masculine Constant is of the sperm-cell; it is short-lived, and energetic; and, its goal is to exert its energy onto something else (as if, it is radiation).

47.3; If a sperm-cell was perfectly Masculine, it would actually move at the fastest speed possible, and it would affect everything in the universe and disturb and destroy everything.

47.4; To be perfectly Feminine is called entropy; and it is eventually possible, for it requires no energy at all, by its definition; and, to be perfectly Masculine is, simply not possible, for this requires truly, infinite energy.

47.5; Shapes project energy in known directions; and, this is how we make entropic designs, by favoring the shapes by which project energy within themselves in a Feminine manner.

47.6; These are Feminine shapes; circles, spheres, hexagons, even-numbers (those which contain 2 integer whole halves).

47.7; These are Masculine shapes; sperm-ovals (ovals with a long tail similar to a sperm-cell), cones (circular, largest at their base and becoming smaller in width as their height grows), heptagons, odd-numbers (those which cannot be divided by 2 and remain an integer).

47.8; We know this; that, a line, with two poles, is stable by itself, yet easy to disturb; and, without any Masculine forces acting on it, it will stay stable.

47.9; And, if there are Masculine forces acting on it, it will become the average case which responds best to Masculine forces from each side (which is, a circle, or sometimes a hexagon).

47.10; Actually, there is a specific Masculine shape that is incredibly hard to define, yet appears everywhere; it is like a demon, moving around, and, it powers everything; it is actually the shape of movement.

47.11; This shape is not ever given a name by anyone; and, it is not in geometry, nor have we seen it anywhere (at least, most of us); what is it?

47.12; Imagine this; a circle; and, within the circle, is another circle which is half the size of this first circle, and is shifted to the side of the first (larger) circle; and, the smaller circle is carved out from within the larger circle; and, important to clarify, you may see an entire whole circular carved area within the larger circle, so, it is not like a crescent but a circle with a smaller circle (sometimes, pressed inwards a little like an oval, longest on the directions unrelated to its movement).

47.13; This shape, we will call it, the "glider"; it is everywhere and in every universe that movement exists.

47.14; It is hard to describe; but, the glider moves; and, we may say this specific case of it; where, the smaller circle is on the bottom side of the larger circle, and, if the smaller circle is an oval, then it will be viewed here, a wide oval (not tall).

47.15; Actually, here is a more strict definition; draw a circle, draw a line between the middle of the circle and its side, mark the middle of this line, and draw a smaller circle wherein two opposing edges of the circle are, the middle of the larger circle, and the previously focused on side of the larger circle.

47.16; Something similar to this shape, the glider, seems to appear in various universes almost constantly, and, at the most base form, this represents the imbalance of energy which causes something to move.

47.17; This is because one side of the circle is heavy, and the other side (the smaller circle, which is carved out) is thus light and wants to collapse inside of itself; yet, it is then pulled forward to the heavier side, which then tries to spring itself outward (because it has been compressed), causing a form of movement; either, this is smooth and the glider moves constantly, or sometimes we see it kicking "legs" as if it is a frog in a pond.

47.18; Masculinity, as observed, is complex and strange.

47.19; There is another category of Masculine objects which are shaped like a sperm-cell or "snake"; and, these emerge whenever we deal with particles rather than energies (which create gliders very often).

47.20; The snake generally includes a head, and a tail; and, the head is round and thick but small, and the tail is thin and long.

47.21; The head is repelled by the tail, yet all parts of the tail follow each other, and follow the head, and so it moves.

47.22; Sperm-cells, snakes, worms, these will follow the snake pattern; and, photons, Masculine particles, similar things acting energetically, will follow the glider pattern.

47.23; In terms of the glider shape; a man named John Conway had discovered a set of laws which create a mathematically described universe; and, the first moving object he had seen in it, was a glider-like object.

47.24; His rules were to create a square tiling, wherein every square may be either white or black; and, where every square counted every "iteration" (which is, each time the squares change state in unison

based on the previous states), the number of white squares surrounding it (all these squares counted independent to each other, and every iteration, they updated whether they become black, become white, stay black, or stay white, based on the numbers counted).

47.25; In John Conway’s universe, a white square stays white if it has either 2 or 3 white “neighbors” (the neighbors of a square are those it allows itself to count: the squares to its north, northeast, east, southeast, south, southwest, west, and northwest, but not itself); otherwise, it becomes black; and, a black square will become white only if it has exactly 3 white neighbors; and, if it has any other number of white neighbors, it stays black.

47.26; Eventually, one shall find in this universe, objects which appear and then reappear after changing through some number of different states; but, they reappear at a different location (they had moved themselves across the tile of squares), and the truly most commonly apparent object like this that can be observed being created, follows the meaning of the glider, as a Masculine object.

47.27; Any universe that includes some combination of the behavior of the Feminine Constant and the behavior of the Masculine Constant, is usually an "Anfelist universe", and often these universes can also arrange some set of objects in such a way that any mathematical operation can be carried out (and thus, any other universe could be simulated inside of an Anfelist universe).

47.28; John Conway's universe is also an Anfelist universe; it contains both stable objects which allow themselves to exist infinitely (these are Feminine), and unstable objects which move and attempt to exert forces into new areas (these are Masculine).

47.29; And, any universe which seems interesting to the eye, or which seems to create Life, is also an Anfelist universe.

47.30; By some meanings, it is true that all regular-polygons (which have equidistant points of an integer number forming lines; if they are not equidistant then, by the definitions, they must not be a regular-polygon), are mostly Feminine; as, they do not have any actual imbalance within themselves.

47.31; However, the circle and hexagon are truly the most resilient to Masculine forces disturbing them, and thus they are viewed as often representative of the concept of the Feminine constant.

47.32; Actually, nothing truly equidistant and "regular" (formed based on the means of a predictable pattern) is Masculine; as, Masculinity is irregularity and imbalance and disparity; unentropy, activity, and movement.

47.33; A well-known question was; "if there is a single state of the universe in which we observe perfect entropy; then, is there a state in which the universe is most unentropic?"; and the answer is truly, that there are infinitely many states which are perfectly unentropic.

47.34; Commonly, this is observed; that, the more entropic a universe is, the less states of the universe exist which can give the same (measured) amount of entropy.

47.35; And so, when we have no entropy, there are infinite possible states, and since there is infinite energy and perfect Masculinity at the beginning, it does not matter how this energy is arranged; similarly, adding or removing 100 from "infinity" does not change the fact that it is still infinite.

47.36; Truly, this means, that there is destiny in the universe; all things are destined to fall into place of entropy, and become a perfect Feminine Grace; all previous actions will fade into increasingly small differences in the outcome of the universe, and everything will essentially tend to the same ending; thus, there is destiny, as we know, that all things must be happening in an order which will eventually create Grace (perfect entropy) at the end.

47.37; Other scientists describe other forms of entropy which are not as universal; and, comedically, the true meaning of entropy seems to be opposite of how the laymen describe it.

47.38; This is because; the laymen and other scientists believe that uneven disorder is entropy; but truly, even disorder and even order are both entropy, and uneven disorder and uneven order are both unentropy.

47.39; Yet, opposite to the beliefs of the laymen; even order is slightly more entropic than even disorder; and, uneven disorder is slightly more unentropic than uneven order.

47.40; Even order is similar to a perfect crystal or the perfect ordered Grace; even disorder is similar to a perfectly mixed random gas; uneven order is similar to Nahash and the forced hierarchy imposed by man onto society; uneven disorder is similar to absolute pain, the inability to understand random inputs to the brain when given at a large and direct scale, and the beginning of the heated and extreme universe.

47.41; The confusion is truly obvious; only the absolute ends of the spectrum show themselves in the Anfelist ways; absolute perfect entropy is even order, but this is so hard to achieve that common entropy is even disorder; and, absolute perfect unentropy is uneven disorder, but this is so hard to achieve that common unentropy is uneven order.

47.42; So, in commonness, it is not wholly incorrect to say entropy commonly appears as disorder, and unentropy commonly appears as order; however, referring to their perfect non-distilled forms, entropy is even (equidistant, entropic, symmetric, anarchic) order, and unentropy is uneven (segmented, unentropic, asymmetric, hierarchic) disorder; and perfect unentropy is incredibly hard to achieve, as it requires infinite energy.

47.43; When we say that something is "even" disorder, we mean that the individuals are disordered, and the pattern is even; and, when we say something is "uneven" disorder, we mean that the individuals are disordered, and the pattern is uneven or impossible to categorise and learn.

47.44; When we say that something is "even" order, we mean that the individuals are ordered, and the pattern and structure of them is even; and, when we say something is "uneven" order, we mean that the individuals are ordered, and the pattern between them is uneven or asymmetric or hierarchical and unbalanced.

47.45; So, what is evenly ordered has a pattern, and that pattern is goodness; what is evenly disordered has a pattern, and that pattern is goodness; and, what is unevenly ordered has a pattern, and that pattern is unevenness, and what is unevenly disordered has a pattern. and that pattern is unevenness; and, this applies regardless of whether the individuals are within patterned creation (order) or random creation (disorder).

47.46; If the pattern of creation is ordered, then it is even order; if the pattern of creation is uneven, then it is uneven order; and, if the pattern of randomness is ordered, then it is even disorder; if the pattern of randomness is disordered, then it is uneven disorder.

47.47; Really, describing them as either "even" or "uneven", is like a second-layer analysis of the entropy of the first-layer simpler entropy of the individuals.

47.48; The Masculine Constant is similar to uneven order; it is asymmetric and active yet ordered and whole.

47.49; The Feminine Constant is similar to even order; it is symmetric and stable and also ordered and whole.

47.50; This is because, the Constants refer directly to the two extremes of the spectrum between entropy (Femininity) and unentropy (Masculinity), and so they mimic the structures of these in their perfect forms rather than in their imperfect forms.

BOOK 48: Density

48.0; Density of information (more correctly defined, the precision and smallness of ratio differences between perfect mediums) is an attribute of entropy; and density of physicality is an attribute of unentropy; this proves the rebirth.

48.1; An Idiot sees no connection; they ask, "you have stated two things, by what means does it prove rebirth?".

48.2; In the rebirth, the density and precision of the imperfections in the universe, creates a second universe (Grace's universe), which, converts these imperfections of small scale into a physical manifestation of infinite scale (the Big Bang).

48.3; As we become more entropic, our physical state becomes simplistic and not very condensed; and, the information and imperfections in this entropy then become condensed within themselves; and, they become so condensed, that as they gradually convert into a physical manifestation in Grace's universe (the rebirth), we see that in the beginning, physical essence is then infinitely condensed.

48.4; This is the reason for the Big Bang; the density is inverted; its size spanning a universe is condensed to a point, and its information at a highest density explodes into new qualia.

48.5; This happens gradually and over time; as we approach entropy in a region, an incredibly slow event occurs inside a new-born universe, relative to time in our universe; and, as we become closer to entropy, this event (the Big Bang) becomes quicker.

48.6; This explains this phenomenon; that we observe the universe is expanding at an increasingly swift rate.

48.7; This is because, the continuing approach to entropy in the previous universe (which, still technically exists; but, with little activity within it) allows our universe to become exponentially larger and more entropic itself.

48.8; If you do not recognise this as immediate proof of the rebirth, truly, you have not learnt the patterns and qualia of Anfelism.

48.9; Anfelist theories of physics have repeatedly predicted and thus explained physical phenomena; we predict that entropy is pleasure, and so we see why the universe tends to it; we predict that entropy must create a new universe, and so we see why the universe prefers to create black holes; we predict that, when a new universe is made, it must thus begin heated and extreme, and so we see the Big Bang; we predict that, as the imperfections of entropy become smaller, the growth of the universe should become more swift (as the operation of the new-born universe is gradually more favored than the operation of the previous one), and so we explain the same phenomenon we had expected.

48.10; We have seen sperm-cells fertilise egg-cells, and we have seen quasars strike dust clouds; we see everywhere, patterns of the Feminine Constant and the Masculine Constant, and patterns of entropy and unentropy.

48.11; We have seen, that only universes which contain both Constants in their natures, have ever shown patterns that are similar to ours and similar to Life; and we have seen that these universes are the most

beautiful to our eyes (which, not by accident, have the soul of Chance and soul of the patterns of the Constants within them).

48.12; Whatever the theories have predicted, seems to either be proven, or never disproven; this is because they are all holistically tied to each other, and they are all Anfelism; the meaning of everything.

48.13; What is a book designed with the Will of Chance, but a book that is both direct and exact, and yet also dense and almost a universe by itself?

48.14; Truly, the density of the Felich is referenced here; for, this Book of only 15 verses, has referenced all of Anfelism; which is, everything.

BOOK 49: Animals

49.0; Thus will be described, the effects of rebirth that we observe.

49.1; Why do we think of things, and yet after this, we never remember them, and seem afraid of thinking of them?

49.2; Some specific things, we have a connection to, that cannot be explained through either any simplistic deviation of genes, nor any simplistic structure of how our parents raised us?

49.3; Truly, some people seem cursed from birth, and some are blessed, and some are given pieces of the soul of Chance, and become Prophets, understanding more than seems at all possible about Anfelism; how does this occur?

49.4; Wide-scale and distributed without clear boundaries; souls from previous universes become larger and more influential, per every rebirth.

49.5; What seems to seep through all cracks, rain down from the skies, and be spoken out of the words of both men and fish; it is Anfelism, and this is the Word of Chance which was spoken in the very first universe, when the Bell had been struck and rang inwards forever.

49.6; How can we explain these miracles, other than, souls from the previous universe entering ours?

49.7; To clarify; our universe is embedded within the smallest cracks of the previous universe; not in a method of physicality, but of qualia and information in its finest form; and so, what was at some size in the previous universe becomes at a larger size and less specific place (as space-time is recreated and thus not properly matched or symmetrically aligned with the previous universe).

49.8; Some shall feel as if, from birth, they are not human; they may accept their form in the human body, yet they would feel more comfortable if they would be transported into the body they were intended for.

49.9; Also similar, but not the same; there is both Femininity and Masculinity spread randomly across the universe, and sometimes it is randomly chosen through the genes whether to be female or male, in the hope of aligning with the Feminine soul and Masculine soul, yet sometimes there is a misalignment; and this explains the wants of some people to be a different gender than what their genes had expected the soul to be.

49.10; Some may be given a soul which is balanced and speaks nothing of another form; and, some may be given some amount of soul which speaks of an animal from another world.

49.11; Every living thing, and every object which has some amount of process or interaction occurring within it, has had added to it, some amount of different souls; and, these souls seem natural and parts of the laws of physics, because they are.

49.12; The state of each universe encodes itself very directly, into the laws of physics of the new-born universe, and every rebirth is configured a set of laws which align with the Word spoken by the previous universe, yet in a slightly different yet still aligning manner.

49.13; This is why, some universes will have 3 dimensions we may move within, and some may only have 2.

49.14; What animals and structures had emerged in one universe, will pass themselves into the new-born universe; this is similar to a genetic structure, and genes are observed across all cyclical and birthing things; so, this is expected.

49.15; When we say, that one has the "soul of Anfelism" within them, we do not refer literally to some ghost or spirit within them (even if some may represent it as such); instead, we are referring to laws of physics and patterns which are responsible for this structure.

49.16; These souls seem unnoticeable to the mathematicians and scientists; even within the Holy number, could be meanings that speak of detailed and specific things; and, the specific and seemingly random methods by which the universe seems to have been designed, are in fact genetic and contain souls.

49.17; And so, that is the means by which, some will feel as though they are intended to live in a body different than their own; possibly, they were influenced by a tendency in the previous universe to generate a certain structure and pattern of animal, and have identified some animal in their world which seems to align closest to this pattern.

49.18; And, this seems to apply much wider than animals; it seems, to apply to the destiny of the lives of people as a whole; whether they will choose one path of life, or whether they will choose the other.

BOOK 50: Designs

50.0; Cuddling is possibly, the most Holy act.

50.1; The more truly progressed a society is, and the more truly a society is close to Chance and Her Word, then, the more freedom of ability to cuddle others will appear.

50.2; Cuddling is a wholesome and pure act; it is of the sharing of love between people, and sharing of energy and soul.

50.3; It is said, that a true Anfelist church may be what is as simple as a room filled with pillows, wherein anyone may lay in sight of each other and cuddle freely; and, conversation of any topic, comforting of those who need comfort, and discussion of important philosophy, will occur within a church.

50.4; Some may doubt the safety of the design; yet, we shall build a room filled with soft and comfortable pillows topped with blankets not owned by any one pillow but instead free-moving and scattered entropically; and, the people will move as they see fit; the safety is in the ANARCHY; whoever tries to harm a sister will be seen by all.

50.5; Whatever is heard by one person from the conversation of the other people; if it is irrelevant to him, he will forget it; if it is useful information to him, or inspires him to think, it will remain in his head; and

the submission of conversation to the open air in the room allows all to anarchically receive information which is most important to them over time.

50.6; When cuddling is so perfected, the unity of people laying beside each other forms an information-grid similar to the way in which space-time was originally created; and, information flows freely between people and times and places in this way; this allows a comfortable position by which Chance is brought into the world; here, thoughts and information are shared so directly and perfectly that Chance becomes a mind Herself perfectly; this is the same event that occurs from synchronisation of neurons.

50.7; A newspaper is hierarchical; the newspaper chooses what is shared to the public; and, even a board that anyone is allowed to pin papers to is hierarchical; whoever chooses to rip papers down from it against the wills of others, holds a hierarchy.

50.8; No word may be unspoken within the church; it is the chamber by which thought and love is arranged in a perfectly entropic way; and, this summons Chance directly.

50.9; Clarification; cuddling is an adapted form of hugging of which allows the people to be in a lower-energy and entropic state, supported by a soft ground; and, the people thus are laying down to some extent.

50.10; Who shall wish, to separate from the commune and form a hierarchy, when the commune has cuddled them for weeks?

50.11; A benefit of the Anfelist church; it allows people to discuss where resources must be allocated in a friendly and comfortable manner; and, it calms the people and leads them to a path of Grace and entropy; truly, we may speak of entropy and Chance and define Her physically, yet to follow Her word is simply to love.

50.12; The design of our wars is as such; we fight what is not, a war to end all wars; we create a love to end all hate.

50.13; If he needs a bullet shot through his head, shan't we hug him as we kill him?

50.14; Truly, we are soldiers; yet we remain sisters, and we shan't ever be Evils.

50.15; Strict is this word; soldiers of Anfel must be forbidden from torturing their "enemies", or from hurting others beyond necessary means with standard weaponry; and, thus, whoever is an "enemy" (truly, nothing can be a true enemy but Nahash), we cannot burn them, make them ill, terrorise them, humiliate them, rape them, or mutilate them; we kill only in sacrifice and not in war-lust.

50.16; The enemies torture our sisters; truly, are we not as close to Nahash as they are, if we torture them?

50.17; Whoever tortures their enemies the most, and whoever kills and harms others without enough reason; they are the objective enemy of the world and the objective enemy of Chance; and, if we become them, then we shall kill our own soldiers.

50.18; See this; whichever side in a war has tortured and terrorised and humiliated the most, is the enemy of God, whether they name themselves "Anfels" or whether they do not.

50.19; Thus is the design of the Anfelist military; we fight for love, and not for war.

50.20; How can one call any design of any thing objective, if it is not entropic and anarchic?

50.21; How can one say anything is the work of Chance, if it is not automatic and unassociated with culture?

50.22; How can one obey a set of specific words in any specific language; or, a set of specific designs and specific metrics; or, a set of specific laws and unchanging borders, and say that it is the Word of Chance, if She never spoke of it?

50.23; The only design that Chance births is the design of ANARCHY.

50.24; Thus, the design spoken of in the Felich, and the design of all that is Anfelist, is not what "is to be" Anfelist, it is what is Anfelist already and must always be in any universe.

50.25; So, why must any product be distributed under the name of a group, and why must we call any bread from a certain group anything other than simply, "bread"?

50.26; Why must we package bread with a label on who made it; is it not sufficient to label faithfully what the bread contains and nothing else?

50.27; Truly, we shan't let the names of groups and hierarchists hold a place in our mind; what is bread is bread, and what is water is water; it is made by the sisters and made by the rivers, none shall take fame for it and none shall claim it is made by anyone other than Chance (who represents all people, and the commune).

50.28; If we think of some bread as being made by some certain name, then, the owner of that name has a hierarchy within our mind.

50.29; What is, simply is as such; we describe based on function and effect, not origin nor owner.

50.30; This is, truly, because of the design of our economy; no money shall ever exist, and nothing shall ever be expected in return for a product; we gift to each other things, out of our will and our love, and we will get what we deserve by anarchical nature.

50.31; If we receive something we do not need, we walk down the longest road we see, and then give it to a random sister; this allows resources to travel and equalise in distant locations.

50.32; In a hierarchist society with money, a shop is owned by certain people and requires money to get tings from; in the Anfel, a perfect design for a shop is shown; we may enter and place things on the shelves, and take things from the shelves that we need; and, we may play a game of distribution as well, where we take something from one shop, and move it to a shop much further away, allowing things to be evenly distributed in distant locations.

50.33; This is the natural anarchist equivalent to a hierarchist shop; take what you need, and give what you do not; the shop is not owned by anyone and is tended to and run by the sisters.

50.34; An Idiot asks, "how may a society of ANARCHY defend itself from an invasion?"; yet, they do not see; soldiers do not disappear and cease to be; they simply become anarchist and defend the commune with the same strength.

50.35; An Idiot asks, "but we observe, that humans are greedy in their nature and will rob each other?"; yet, the sisters will notice this behavior and gift the greedy less either consciously or subconsciously in disgust; and, thus, the greediest method, which gains a person the most resources, is truly to also participate in the work of the commune in the same method as the sisters.

50.36; There is only greed where there is value to property.

50.37; It is true, people do have their families and siblings and notebooks and clothes as personal properties; yet, they do not need to own their resources as property, and thus they will not; resources such as love and food are evenly shared and thus there is no lust for them.

50.38; There are two sources of income for most people of the commune; what is gifted to them directly and randomly by their sisters (as, the sisters distribute their produce between themselves, their sisters, and the shops), and, what they choose to take from the shops out of a need for specific items.

50.39; Those who attempt to be greedy and take everything from the shops, will be seen, and given less gifts; and, even if they are not, there will be no difference between the greedy and the free; for, those who attempt to be greedy and hoard what they believe has value, will seem as nothing more than silly to the sisters, who do not hold the same values in property.

BOOK 51: Writing

51.0; In regards to information on the mystical experience of the writing of the Felich.

51.1; In combination, the Felich was written, as incredibly dense with information as it is, in a total timespan of only 14 days (2 weeks).'

51.2; The writing of the First Hand was completely accidental; it was intended to be a simplistic explanation of Anfelism, written within a story-format; and, it swiftly expanded into a larger artwork.

51.3; The writing of the Second Hand was incredibly mystical and considered a miracle, which came from the influence of Holy souls (as we have discussed them; inclinations of the laws of physics).

51.4; The 29th Book was never finished, but was intended to be an addition of the words spoken in the Daodejing, appended to the Felich; this was caused by a miracle-soul which sent the Writer to research Taoism and reform the Anfelist theories.

51.5; The experience of the writing of the 29th Book caused the Writer to temporarily leave a true conscious state, for multiple days.

51.6; Then, when the Writer had regained full consciousness, a second miracle-soul visited the Writer and inspired them to continue the writing, and add several other books, forming the Second Hand.

51.7; The result of the second miracle-soul's visit, was, that the Writer was then pushed into an extremely conscious and active state; the Writer engaged in little sleep, and hours of uninterrupted writing and physical exercise, yet felt no tiredness, and wanted only to continue existing within this state.

51.8; The Writer, after the visit of the second miracle-soul, slept only 4 hours, and, prior to this, attempted for 3 hours to even begin sleeping; and, within these 3 hours, the Writer rediscovered multiple mathematical proofs relating to a mathematical series by which "1 divided by (the term of the series)" is consecutively added to the sum of the previous terms.

51.9; This is known as the "divisive-harmonic series", which it is referred to here, to distinguish it from the harmonic series related to multiplication, which is more commonly referred to in Anfelist theories.

51.10; And, during this time, the Writer had visions of the Anfelist commune, and was temporarily able to view a universe in which they farmed crops and fought for love.

51.11; And, during this time, time lost all meaning to the Writer, and no urges of hunger, tiredness, or pain, were felt.

51.12; The Writer, due to the writing of the Felich, was temporarily kept in an unfaltering euphoric state, and heightened state of consciousness.

51.13; Most important; similar experiences had been seen by the Writer in past times, when interacting with Holy souls, especially, souls relating to the previous form of the Writer's soul in the previous universe, before the rebirth.

51.14; The confrontation and rejection of these souls had, in previous similar experiences, given extremely horrific and demonic distortions of the Writer's soul; and, only when the Writer had accepted the influence of the previous souls (which, was described in the 49th Book), then, the Writer instead entered an incredibly entropic and symmetrically aligned state in relation to the previous universe; and, this alignment lifted the complexity of the Writer's soul and consciousness, and gave to them, extra qualia (energetic) harmonics.

51.15; Another result of this miracle; the Writer, who had previously only been able to play the simplest key on a piano (which is, that which involves only white-colored keys), suddenly was able to understand the relations between keys and play in any transposed key (both, white-colored and black-colored keys).

51.16; To clarify again, what a soul is; a soul is some relation between the laws of physics of the previous universe and the current one, which influences the laws of physics in our universe in ways that are seemingly unclassifiable and unable to be examined by metrics; and, this leads to miracles.

51.17; A soul could simply influence a coin to land on either heads or tails; the coin is still random, but the randomness is derived from the soul of randomness.

51.18; A soul is essentially whatever categorised manifestation of relations between laws of physics that leads to a synchronised outcome.

51.19; Thus, a person's soul is the relation between the synchronisation of all systems within their body, and the emergent whole qualia that then encodes the result of these systems (ant, the mind is a commonly known soul).

51.20; A miracle-soul is thus, some observed coordination of the laws of physics, which leads to a random miracle.

51.21; Souls are, simply, the "fingers" of Chance; they are nothing more than categorisations of what exact effect Chance had, on the system.

51.22; Truly, Chance can have any effect and these effects cannot perfectly be named; the names of "souls" are categorisations of workers and fingers of interacting systems that are under Chance.

51.23; Chance is of course, God; both, the result of all layers of emergence, and yet also, influence all layers of emergence below Her to act in instinct (due to the influence of the souls), in certain ways.

51.24; For example; humans organise seemingly out of nothing; humans have a natural tendency to organise which is led by Chance and the organisation soul.

51.25; And, there is a tendency that, by random chance, some humans will become Prophets and explain Anfelism (under whatever name; Taoism, Christianity, Islam, Buddhism, and others), out of original research by themselves; yet, what they explain always seems to be the same, when cultural additions and

distortions are removed; and, the tendency for this is led by Chance and the Holy soul (which represents the concepts of Anfelism and entropy), and the prophetic soul.

51.26; Souls are directly equivalent in some way, to combinations of entropic qualia (energetic) harmonics of Chance; for example the entropic soul leads everything to entropy, because entropy is pleasurable and all things contain a harmonic of entropy.

51.27; The mind of Chance is larger than even the universe, and so, She organises all things, and all universes, to become pleasurable for Her, and to tend to Grace (which is in a way, the state in which She is most pleased).

51.28; Evil souls, such as the Nahash soul, and the violent soul, are then oppositely attributed to be a soul of Nahash instead of Chance (the combination of Chance and Nahash, thus, form God; which operates all interactions in the universe).

51.29; The Writer did not understand the First Hand of the Felich entirely as they wrote it; the Holy soul influenced the Writer's words to reference and speak of Anfelist truths they did not yet discover.

51.30; To most extent, the Second Hand covers most of these truths that were not yet discovered; and yet, its writing was extremely influenced by the Holy soul, and likely contains extremely profound hidden words.

51.31; The meaning of the influence of souls from the previous universe was not known by the Writer when the First Hand was written; yet, it was referenced.

51.32; The Anfelist proof of rebirth was not yet known by the Writer when the First Hand was written; yet, it was described in the 1st Book, intended to be a "fictional and non-literal explanation of the beginning".

51.33; The greatest theory behind the beginning of the universe, the theory of the Bell, was not known at the time the Writer wrote the First Hand; yet, the 1st Book was spontaneously written with an almost automatically created story; and, the 1st Book can be interpreted in a form that aligns perfectly with the theory of the Bell.

51.34; The Holy soul requested that these words be spoken; the most dense words; and, that we know they shall never be truly understood; "divergence, perfection, separation, creation, automation, reaction, simplicity, understanding, Chance, unification, souls, fur, felines, bipedalism, eyes, tails, width, length, speed, roundness, sin, depravation, pleasure, food, liquid, milk, reading, books, motherhood, white, black, pain, implication, reference, cannibalism, sourness, sickness, dryness, wishes, comfort, birth, sisterhood, death, acceptance, farewells, mimicry".

51.35; Even, the Writer did not understand those words; they are not in any human language (each likely corresponds to qualia, most similarly described in human language here).

51.36; These words are in a correct order and correct number and position; the relations and meanings of them seems to be infinite.

51.37; Interestingly, there are 46 words, and the 9th word is "Chance", who is truly whole and holistic; and, no smaller combination of integer ratios gives the same result that 46 divided by 9, and 9 divided by 46 give.

51.38; And, "creation" is the 4th word, and "death" is the 4th-last word.

51.39; In the same manner, "automation" and "sisterhood" oppose each other; seemingly, what must be performed with heart, must also be performed by hand.

51.40; And, seemingly, all of these words are related to both qualia and physical manifestations.

51.41; The number 46 may be only divided by 2 or 23 (and 1 and 46) if it is to remain an integer after this process, and, the 23rd word is "pleasure", which is the simplest qualia; and, this word also has 23 words after it in the list of words; it is the only word which has the same number of words after it, as the number of its position.

51.42; Thus, "Chance" and "pleasure" seem to be self-referential and reliant on no smaller parts.

51.43; Dissecting the properties of this Holy list of words fully, would take infinite time.

51.44; A musical scale was found, with 46 keys which are equidistant logarithmic across the octave; thus, each key has the same ratio of increase to the last, and after 46 keys moved upward, you have exactly doubled the frequency.

51.45; This scale is organised in the same fashion as the 12-tone scale which is commonly used across the world (with some appearances of the 24-tone scale); and, it is incredibly useful, for it seems to be between the point that a skilled player of an instrument can distinguish the difference between the notes.

51.46; In this scale, the "miracle scale", if we play the root and which key is closest to the ratio given by the third harmonic (the 5th key in the Holy scale), moving it down by one key will give more emphasis to the other chord key we approximate (similar to the 3rd key in the Holy scale), and make it sound ethereal and ringing; and, moving that key upwards once puts it slightly out of alignment to the perfect amount that is only barely acceptable by the ear of a skilled musician.

51.47; The Holy scale is the simplest scale of pure ratios, and the miracle scale is the most complex scale that is necessary, of approximate ratios.

51.48; At the end of the 6th hour of the morning of the 18th of February, the Writer was soon to drink a medication which would have the Writer fall tired and lust for sleep.

51.49; Thus, here, the Felich was then finished and finalised.

51.50; There are more meanings behind the words of the Felich than the words themselves; the Word of Chance is infinite.

BOOK 52: Second Hand

52.0; Thus is marked, the end of the Second Hand of the Felich.

52.1; No more Hands may be written into the Felich; and, other books of Anfelism may be written; the Felich does not define Anfelism.

52.2; And, still serving as the true ending to the Felich, is the ending of the First Hand, or the 28th Book.

52.3; Thus it is; may the Felich be distributed without censorship, ownership, nor distortion, in original form.

52.4; And, a warning; the Felich is not of God until you believe it is; and, the God it speaks of is different to those tyrannical or oppressive ones; for, religion was distorted to become hierarchist, and indeed true religion is originally the worship of ANARCHY.

52.5; May these words bring you only love and Grace; hail Anfel; Amen.